

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1865.

COMMUNICATIONS.

THE SOWING AND THE HARVEST.—MICHIGAN, No. II.

Forty years ago the Territory of Michigan was the extreme North-western limit of the United States. The fiat of its Governor was respected from the Lakes to the Mississippi, and from the Red River on the north to Ohio. Its population was less than nine thousand at the census of 1820, and in 1824, Detroit, its capital, contained less than two thousand, composed of Canadian French, the descendants of the followers of La Salle and Hennepin, intermingled with the sons of Scotia who had been lured thither by the temptations of a lucrative commerce, the younger branches of English families tided over by the wave of conquest, and the official representatives of the young and stalwart power which had then recently taken political possession of the land. Emigration from New-England and New-York had been going westward, but hitherto the great white cover to the wagon which contained wife, children, friends and household stuff, had been labelled "To Ohio." Now the moving throng began to feel their way adventurously a little farther. An Indian Treaty was held in Michigan in 1819—the Indian title to a portion of the peninsula was extinguished, and the settler was invited to come and secure a home for almost nothing.

At this time the Church of England was represented in the adjacent province of Canada by a Missionary sent out by the *Society for the Propagation of the Gospel in Foreign Parts*; but he seldom crossed the river which is the boundary line, to minister to the few of that faith on the (so called) American side.

In 1818, the Protestants residing at Detroit, Episcopalians, Presbyterians and Methodists, being too few to stand alone separately, and hardly strong enough to do so when united, joined in forming *The first Protestant Society of Detroit*. They applied for and received from the authorities, a grant of the "English burying-ground," being part of a square in what is now the centre of the city. Here, in 1819, they erected a small wooden edifice.

In 1822, the Methodists had grown strong enough to go alone, and in 1824 the Episcopalians formed a separate organization. In July of that year, the active and energetic Bishop Hobart was instrumental in sending out from our Domestic and Foreign Missionary Society the Rev. Richard F. Cadle. He was a learned and a godly man, of great gentleness, good judgment, and firmness; but he had a thorn in the flesh, in the form

of a weak voice, an impediment in his speech, and a timorousness of manner almost amounting to *mauvaise honte*. In his first report, two months after his arrival in the city, he stated the number of persons inclined to the Church at forty, and the number of communicants at three or four. He organized St. Paul's Church, Detroit. Its vestry was composed in part of the officers of the army who happened to be stationed there. Its communicants were then four ladies and one gentleman, of whom the gentleman and two ladies survive. The deceased ladies were sisters, who bequeathed the whole of their estate for the erection and endowment of a free church for mariners, in the city of Detroit.

Mr. Cadle became Rector of St. Paul's in 1825, at a salary of One hundred and fifty dollars besides the small stipend as missionary. There being no church edifice, Governor Cass, the Territorial Executive, permitted the congregation to use the Indian Council-house. This was a small stone building, erected for the convenience of the red men, but subsequently occupied, as necessity arose, by the county and supreme courts, municipal councils, lyceums, town meetings and legislative bodies. It may be imagined that such a place could be neither fit nor convenient for the worship of God according to the rites and usages of the Church. It was used, however, for some time, when the little flock availed themselves of an offer by the military authorities of a hall in the fort, where the *reredos* was composed of a file of burnished and bayoneted muskets, and the canopy was the flag of the Union.

With these small beginnings this devoted missionary was fain to content himself for a time, but he labored hard to produce a better state of things. Congress was petitioned by the vestry to grant a lot on which to erect a church. This failing, the First Protestant Society conveyed a part of the ground which had been occupied by them in common; and in 1827, Mr. Cadle had the satisfaction of seeing a small brick edifice commenced. His tried friend and patron, Bishop Hobart, came all the way from New-York to lay the corner-stone; and the following year he consecrated the church and administered the rite of confirmation—the first time it had been done in the Territory.

Soon after the church was finished, Mr. Cadle, in pursuance of a fixed resolution, resigned the rectorship, to take effect in November, 1829. He was transferred to the Green Bay Mission, where his piety, good sense, and systematic habits were of vast service to the Church.

X.

HINTS ON DOMESTIC MISSIONS.—No. 2.

WE Churchmen prize our Church; we esteem her purity of doctrine; we admire her decency and order; we appreciate (for we are men of culture) the æsthetic beauty of her services and rites, and the treasures in architecture, music, literature, to which she is heir. But was there ever a people with so little propagandism about them? We are too polished and conservative for that, too serenely complacent over the very superior privileges we enjoy. City people seem to take it for granted that the rural populations are not "up" to the appreciation of liturgies and holy days; that the Church system is as much too good for a rude, uncultured people, as would be the elaborate sermons of their highly finished pastors. Leave the rough west and the interior to the Methodists and Baptists, and such half-educated sects, and let us refined easterns have this which we are so fitted to enjoy.

But we are liberal people, too, and we see excellencies of culture and refinement in other systems besides our own. So we send our sons to Unitarian or semi-Unitarian colleges to learn literary style, and our daughters to Romish schools for French accen

and Parisian grace. It is not considered polite to speak of religious differences (or of religion at all) in general society, and many a Churchman is only by some accident discovered by his acquaintances not to be a Romanist or an infidel. They seem to have adopted Talleyrand's famous maxim: "Above all, no zeal." Zeal is unfashionable. Zeal disturbs that courteous and high-bred serenity which is so becoming. It may be allowed in politics; it may be tolerated in business: but it is highly indecorous in religion.

This, I suppose, is the reason we are so anxious to keep the Church confined to its old seats and centres in this country, where the people know how to treat it with that guarded and reserved politeness which is so eminently its due. Only think! if the Church should get among those rough, impulsive western men, or the country people, with their unrestrained go-aheadativeness, there is no knowing where it might spread to, or what strange ways it might adopt. It might get among people so uncivilized as actually to do their own singing; or where, as in savage Minnesota, they don't even shut other people out of the pews in which they worship God. Whether or not our people are desirous to confine the Church within its present limits, they act, for the most part, as if that was their desire. Do they not know that far the greater part of the people of this country have scarcely heard that there is a Protestant Episcopal Church; that far the greater part *know* nothing of what we believe to be God's Church in this land? And what means have we of making her existence and her character known? Church papers? None but Churchmen take them. Church books and tracts? None but Churchmen buy and read them. Church schools? None but Churchmen, and hardly they, send to them. Church clergymen? But we take the very most especial pains that they shall never go to any but those who are already Churchmen. We give our bishops such vast dioceses, that they can't half attend to the parishes already existing. And I believe it is not usual to ordain a priest without a title; that is, a pastorship over some already existing congregation. If the Church is extended, it is by stealth, by accident, in some extraordinary way, wholly unprovided for, and, as it were, in spite of our existing system and arrangements. It is by some enterprising individual, outside the system, by some one who insists on cultivating and exhibiting that zeal which is in general so successfully repressed throughout the Church. In short, if ours is a Domestic Missionary Church, it has about the most perfectly devised system "how not to do it," the present age has seen.

Any business man, who had our problem before him, would say at once: "You must advertise." "Advertise yourselves throughout the land." "You must send out an army of bill-stickers, if nothing more." "You must keep yourselves before the people, or you never will succeed." Our system might do for a Church country, like England; but for missionary ground, like America, it is so insufficient as to be absurd. The first thing to be done is to let the people of this country know what the Church is. She is as welcome as sunshine; but if they never *see* her, they'll never welcome her. She is as lovely as summer's roses; but not to those who know nothing of her but Puritan nicknames, handed down from of old. If a bishop could go and hold one service in every village in his diocese, better still, a series of services, taking some of his presbyters, and some choristers and responders along; if we had such a rule as they have in that uncultured Minnesota, that each settled pastor (far too "settled" our eastern pastors are) should devote ten days every two months to the unecclesiasticized region around him; if we had in every county or larger district one clergyman, whose work should be to go about holding services and preaching the Gospel in the

Church; if our little missionary stations should not be allowed to monopolize each a whole man of our few workmen in the field; if the Church, as a Church, should devote herself, by legislation and by action to making herself *known* to the people of this land, who is there, with so little faith in the Church of the living God, that he doubts of her glorious success? The petty sects of yesterday, the Campbellites, the Swedenborgians, Mormons, and the rest, missionate, agitate, move heaven and earth to make proselytes. Their idea has strength enough for that. We have the truth of God, the faith delivered to the saints—can it not inspire us to publish it to the world?

J. M. C.

HOW TO GIVE.

THAT a peculiar urgency is now pressing upon us for an immediate and unprecedented liberality to missions in our own land, especially in its newly settled portions, may be taken for granted. But there are two ways of granting a practical claim like this—the passive and the active way. The problem is, in the Church at large, how to turn the passive way into the active.

When two methods of doing a thing present themselves side by side, the one man's, the other God's, we need not be very uncertain which is the best. Both these appear even among good Christians, and among measures used to advance the Saviour's kingdom. Man's method, if it can be called by such a name, is that of irregular impulse. God's method is that of a constant system, chosen and followed by a principle of willing obedience.

Missions are the normal action of the Church. Till a new dispensation shall release her from the debt, she owes it to her Lord, to herself, and to the unconverted world to preach the Gospel to men that do not know or seek the Gospel, or even feel the need of it. How is this perpetual obligation treated? For the most part, the Church recognizes it timidly and fitfully. Christian people have a vague expectation that at some uncertain time in the course of the year they shall have "an appeal" for missions, either from their rector or from the agent or secretary of a Board. If the "appeal" should not happen to come, they would give nothing. So far as they are concerned, the Lord's kingdom would stand still, missionaries in the field would be left to starve, the divine command to preach the Gospel to every creature would be a nullity. But the "appeal" is made, and the boxes go round. If the minister has begged his congregation beforehand to lay themselves out for this particular charity, gently stimulating their pride by an allusion to the rising liberality of an adjoining parish, or adroitly introducing a gloomy reference to their record in the late Convention report, or generously offering to release them from any other petition in the Saviour's behalf for a given number of weeks, in case they will come handsomely up to the expected work for the favorite cause; if the preacher, in his "appeal," has a persuasive way, a pleasant declamation, a sympathetic voice, a well-reasoned argument, a striking array of facts, and a few graphic anecdotes, with a foreshadowing intimation of evils to come if nothing is done, or a stroke of pathos for tender sensibilities; if natural pity, honor, shame, emulation, fear, sectarian prejudice, and political ambition, as well as higher motives, are all touched in turn; if it is a fine day, and the leading man of the parish is not out of town, and the rest did not forget their purses, or limit them before they went to church, then there is a "good collection," which is gracefully acknowledged, reported in the religious newspapers, and remembered with due com-

placency: the happy pleader journeys on; and the benevolence of the disciples rests on its laurels till the time comes round for winding up the machine once more. Make all necessary qualifications or abatements, and let this stand for the method of man's devising.

Is there "a more excellent way"? He who knows all that is in man, the laws of His own kingdom, the wants of the world He made, and the value of the souls that He died to redeem, has revealed a method. The principle lying at the heart of it is this, that a constant need requires a constant supply. There is a need in the religious character of every religious man, that his alms should go out as steadily as his prayers go up; there is a need in the body of Christ that the law of sacrifice should operate for its enlargement; there is a need in heathendom, whether within Pagan or Christian borders, to be evangelized. All these are constant needs. In supplying them, the Christian conscience and heart must be moved by powers as much more regular and orderly than those gusts of feeling on which the treasuries of missions now so largely depend, as the heliocentric attraction is grander and firmer than the gales that agitate this terrestrial air and mix the weather of the world. God has declared it in His everlasting Word, that it is as utterly and hopelessly impossible for a man to be a true Christian without systematic giving as without systematic worshipping; that a believer can no more excuse himself from laying by a fixed proportion of his gains, than from offering his public praise and prayers "on the first day of the week;" that as a cheerful and uniform "tribute," or visible confession that *all he has* belongs to Him who hath created, preserved, and redeemed him, a definite part shall be continually offered for God's glory; and that while a limit is set, on the *minimum* side, to this proportion—less than a tenth never being allowed—on the other side the amount may freely range through all the heights and honors of voluntary self-denial and sublime munificence. The duties of the missionary spirit are constant, the objects are constant, the Author is constant, the command is constant. The practice of it ought to be constant.

According to this divine order, the whole missionary action of the Church is lifted at once to a level of dignity, liberty, and spiritual satisfaction, not only in complete harmony with all the great movements of heavenly law, but also positively inspiring to our own wills and affections. Then the holy business of Church-extension is set free from all servile and mean subordination to the interests, the passions, the accomplishments, the contrivances of man—to eloquence, craft, threats, or flattery—to selfish calculation or carnal rivalry—to outward accidents or godless caprices. All that is left for human consideration and the exercise of Christian expediency or individual choice is the delightful office of *distributing* what is already *devoted* to Christ's service among the diversified forms of "operation" in the vast vineyard of "the same Lord." Each gift to Him, whose are the silver and the gold, being not a meritorious bounty, but a portion of "His own," rendered up in humble and unprofitable acknowledgment that *all* is His, becomes thus a solemn transaction of faith. The simplified apparatus of the missionary organization is no longer taxed with the burden of hiring special advocates to do the regular work of the ministry, from parish to parish, but, if it employs its travelling messengers at all, sends them out to cheer and animate the flocks with reports of work done and conquests achieved.

Sacrifice is the price of the blessing. Money is the common representative of value; the passion for money is the mighty popular power of selfishness, and money is the indispensable means of carrying the news of salvation and the blessings of the Church to

every missionary field. But we lack givers more than we lack the gifts. We want all hands opened, more than great donations here and there. We want small gifts. Once bring the Church to a practical recognition of this rule, that every man, every woman, and every child is to give systematically and give something, and we need not be very anxious about amounts. The drops will make brooks, the brooks streams, the streams rivers, and the rivers make glad the city of God. Besides, with every small gift, as much as with every large one, it may be expected that a prayer will keep company; and these, rising to God's throne, will be the mightier power. Give us the children's mites, for the Christ that is to be born in the heathen child's heart! The little dying girl on the frontier, that Bishop Whipple tells us of, sick and pale, but dreaming still of Bethlehem and the Star in the East, who sent for her missionary rector, and, reaching round under her pillow with her thin arm, took out the few pence that she had hoarded there for Christ, and begged him to use them for sending the Gospel farther on—one cannot help thinking God's angels made her sacred contribution to buy more blessings than common coin, as if they had blotted out the first "image and superscription," and written instead the sign of some higher denomination.

Till God's method, as He has revealed it, is restored, we must do what we can. The Word cannot return to heaven void. But in the diligent and ever more and more faithful use of the instrumentality that is second-best, God forbid we should suffer it to be forgotten that there is a better—even that of His own appointing.

F. D. H.

EDITORIAL.

FUNDS FOR DOMESTIC MISSIONS.—We refer our readers with much satisfaction to the aggregate acknowledgments made in this number. The amount since the month of October, three months and ten days, is \$17,000. It will be remembered that the Domestic Committee, in their last Report, asked for \$70,000 this year, exclusive of legacies; it should perhaps have been exclusive also of special funds.

The Committee have been recently engaged in making the appropriations for 1865, and, although they have not completed that work, they have already appropriated \$52,000; and, when the whole field is provided for, the amount will perhaps reach the \$70,000. In some cases they have felt constrained to provide for an increase of the allowance to missionaries, and have also provided for a considerable increase in the missionary force. Unless they fail of obtaining men for the new fields, they may be obliged to expend the highest sum here named.

Last year the amount of contributions, exclusive of legacies, was \$46,000, or, exclusive also of special funds, was about \$40,000. It will be seen therefore that the amount of contributions asked for this year, in proportion to those of last year, is as seven to four. If, then, each parish clergyman will refer to the annual table of last year for the amount which his parish contributed, and for every four dollars, sent last year, will send us seven this year, there will be no deficiency in the missionary treasury at the end of the year.

IMPORTANCE OF DOMESTIC MISSIONS.—Looking at our country—its present and its future—it is hardly possible to over-estimate the importance of our Domestic Missionary work. This importance is brought out strongly by Archdeacon Sinclair, one of the English deputation to this country, in his address at the great missionary meeting, in Ascension Church, for the public reception of the deputation, nearly twelve years ago. His language* is :

“I need not remind you, brethren of America, that God in his providence has committed to this country a missionary work—such as He has never intrusted to any other country on the face of the earth. I say this deliberately, and with a full consciousness of the great and powerful responsibility in this respect which God has committed to Great Britain. I am perfectly aware that God has given *us* a very great missionary work to do, in promoting the conversion of the colonial empire of Great Britain, and yet I do not think it to be compared with that which God has given to you. . . . I speak of that missionary work which God has given to you here, in your own magnificent country of America. What visions of worldly glory offer themselves to the eye, when we look back to the far west of this magnificent continent, and see that which was lately a desert and a waste, gradually filled up by tens, by hundreds, by thousands, by tens of thousands, by millions, of active and energetic citizens! What a blessed view is here opened to the eye of the Christian, when he looks to the far west of this glorious land of America, and sees immortal souls coming hither by millions for you, brethren—you, the duly-appointed ministers of the Protestant Episcopal Church—to watch over! I say, then—and it is not language of extravagance, but words of simple, sober common sense—that there is a work, given by God to the Church to do, here in your own land of America, greater even than that which God has given to us in Africa and in Australia.”

MISSIONARY BISHOPRICS.—When the Rev. Mr. Hawkins, now Archdeacon of Westminster, one of the English deputation above referred to, was addressing the same meeting, he pictured to the audience a glorious rivalry of the two Churches in working each for its own extension. “What America is doing for her great western States, England is attempting to do for her colonies and dependencies; and I warn you, American Churchmen, not to be outstripped in the race by England. We have already six-and-twenty colonial sees, and two more are to be immediately erected.” In this rivalry, it is to be feared, we have already been outstripped. In twelve years the English Colonial and Missionary Episcopate has risen from twenty-six sees to forty-five, and increase of seventy-three per cent. We had at that time on the ground occupied by the Domestic and Foreign Missionary Society an episcopate, diocesan and missionary, of seventeen sees, to which we have since added seven, an increase of only forty-one per cent. Our vast missionary episcopates should be subdivided. That of Bishop Talbot embraces six large States and Territories, between which immense and

* We quote from Dr. Caswall's *Western World Revisited*.

difficult journeys are to be performed. That of Bishop Scott embraces three great States and Territories. That assigned to Bishop Lay, in 1859, also embraces three States and Territories, inaccessible from each other except under great difficulties. This journal may not be the place to discuss the subdivision of diocesan sees; but in these twelve States and Territories, committed to missionary bishops, we ought to have an addition at the earliest moment of at least four bishops.

THIS YEAR'S WORK.—We give the following extracts from the sermon, by the Rev. Mr. Doane, before the Board of Missions at its late meeting, as illustrating how we should this year meet the claims of our Domestic Missionary field:

“Although to-day our agents for this work come up to our yearly gathering with words of grateful cheer for the last year's gifts, and cheerful hope for the future, our ears should tingle at the thought, that any one should say, ‘Well done’ for such small service, or have to plead, and urge, and ask for such small sums. We may be thankful that, in some degree, God's chastening hand has crushed the sweet savor of more liberal alms out of our sorrowing hearts, even as some flowers are fragrant only when they have been bruised. In this year of graves, and tears, and blood, our alms exceed last year's, and well-nigh equal what we gave before the bitter rending came, which made the Church, in seeming, and only for a time, ‘twain out of one.’ And yet, look at it in the other way. And in what proportion to our ability, our duty, the great work we have to do, the great ends to accomplish, the great reward to gain—in what proportion to these, in the arithmetic of heaven, stand the sums asked for next year, compared with all the work we are doing, much less with all the work we ought to do as members of Christ's holy Church? What right have we to bind the Word of God; to drive men off, by our paltry pittances, from the posts of useful, faithful, hopeful work, at which we make them starve if they do stay? What right have we, as citizens and Churchmen of America, to render such a mockery of service as that is which seeks to Christianize and civilize a country larger than Russia—larger than all Europe excluding Russia—with fewer missionaries than there are clergy in my own diocese of Connecticut? What right have we to our country, our future, to God, to the Church, to Christianity, to let the teeming populations of our Western wildernesses grow up to curse and cumber all that ground of God's with infidelity and unblushing sin?”

“In our surfeit of religious blessings, we hardly realize to what degree he is a benefactor who is, even by his alms, in ever so little a part, *the sender of a missionary*. We think of men, of money, of ignorance taught, of barbarism civilized, of immorality restrained. It is far more than these. It is to ‘make strait in the desert a highway for our God;’ to make ‘the wilderness and solitary place be glad, and the desert to blossom as the rose;’ to ‘give waters in the wilderness and rivers in the desert;’ to send out upon the wild and warring ways of earth the feet ‘shod with the preparation of the gospel of peace.’”

MISSIONARY CORRESPONDENCE.

KENTUCKY.

Maysville—Rev. F. M. Gregg.

MAYSVILLE, October 3d, 1864.

My parish is in an unusually prosperous condition at this time.

My school, "Nativity Hall," under the auspices of the Church, has opened with sixty pupils; twenty more than we had any reason to expect.

My parishioners are all delighted with the success of the enterprise, and I am none the less gratified, as I had assumed considerable responsibility in the matter.

We now feel that we are in a much better condition to do Church work. We have an excellent school-building, of which I have already spoken.

I preached one Sunday in Augusta, twenty miles below, and baptized four children. The attendance on the public services was very large morning and evening; I found several Church people there. I propose to visit the place soon again. I preached two Sundays in Flemingsburgh.

OHIO.

Maumee—Rev. J. Swan.

MAUMEE CITY, October 1st, 1864.

My field of labor continues to present a rather discouraging aspect. The effort toward establishing the church at Perrysburgh has, I am sorry to say, proved a failure. When I first commenced holding services in the place, and transferred my time from Napoleon, there was much encouragement, and the prospects of success favorable; but such prospects were soon blasted by the removal of those upon whom we mainly depended for support. Others again, who might have been induced to cast in their lot with us, seeing no certainty of the Church getting a foothold in the place, have stood aloof; and the few attached to the Church, and anxious for her services, weak and disheartened, have thought it useless to make any further efforts to sustain them. I have, therefore, ceased my labors since the middle of August, and now confine them to Maumee City. Perrysburgh, though as large and old

a place as Maumee, was too long allowed to grow up without an effort in behalf of the Church, and others have now so pre-occupied the ground, that the time, I fear, has gone by for extending there the borders and privileges of our beloved Zion. There are no other points in this vicinity and of convenient access, to which I might extend my labors to advance the interests of the Church. The parish at Napoleon is still without a pastor, and I could, if they desired it, give to them a portion of my services; but they hold on to the foolish determination to do nothing, unless they can have a resident missionary. In consequence of giving to the people here my whole time, they speak of doing for me something more than they have done, but not enough to enable me to live in these days of high prices in the way of living; even heretofore I should have been scarcely able to get along but for help derived from other sources than the people, and my missionary appropriation. I hope that there may be in store for us better times and brighter prospects.

IOWA.

Ottumwa—Rev. W. F. Lloyd.

September 28th, 1864.

IN making this my first quarterly report to the Domestic Committee from the parish of St. Mary's, Ottumwa, and St. Luke's, Keosauqua, I beg to state that on closing my work in the parish of St. John's, McGregor, I removed at once to Ottumwa, not missing a single Sunday service.

I met with a most cordial welcome from the vestry and parishioners of St. Mary's, who were all very anxious to have the regular services of our holy Church celebrated.

We have here a very comfortable hall fitted up, and kept expressly for our own use, and every convenience for celebrating divine service in accordance with the requirements of the Church.

We have our regular services at half-past ten in the morning, and at seven in the evening, in St. Mary's parish, every Sunday, except the second Sunday in each month, which is given to St. Luke's, Keosauqua.

I have also held an extra service several times at the house of an infirm widow lady who resides in the lower part of the town, and who is unable to get to the church. Quite a little congregation of her neighbors have been gathered together to join with her in that holy service she so much loves, and of which, in the providence of God, she is otherwise deprived.

On Sunday last, the eighteenth after Trinity, I held three services in the church. In the morning, we celebrated the holy sacrament of the Lord's Supper, and in the afternoon I administered the holy sacrament of Baptism to seven children. This is the first time holy baptism has been administered to children publicly in the church, I am told, it being the usual custom of the former minister to baptize the children at the house of the parents. This, I think, should not be done, unless there is good cause therefor.

On the following morning (Monday) I performed the marriage service publicly in the church. This was the first time that it had been so done in the history of the parish. The church was crowded to excess at both these last-mentioned services, very many of the congregation having never before witnessed either of these beautiful services of the Church.

In my humble judgment, special services should, if possible, be always celebrated in the church, so that the people may learn what the Church really is. The clergy, here in the far west, are often, it is true, from necessity, compelled to perform parts of their duty in somewhat of an un-church-like manner; but I hope it is so done only when there is an actual necessity for it. I believe we ought to present to our people, and keep before them, the Church in all her beauty, that they may know and love her holy ways and services, and thus be built up strongly in the holy faith of which she is the witness and keeper.

We have a very interesting Sunday-school, which meets at nine o'clock in the morning. We number four male and seven female teachers; all but one of these are communicants. The scholars number between sixty and seventy. Through the kindness of one of our communicants, chiefly, assisted by four others, and also an offering, through our beloved Bishop, from the Sunday-school of Christ Church, Brooklyn, New York, we have just procured a very nice Sunday-school library.

We have also cleared the parish entirely

of an old debt which has long hung over it, and have purchased, at a very reasonable price, a most eligible lot for a church and rectory.

The Ladies' Society is also doing a good work in the parish, quietly working for the church as an auxiliary to the vestry, into the treasury of which they regularly put their offerings.

I humbly trust that St. Mary's may, in the course of two or three years, become an entirely self-supporting parish. I am desired by the vestry to present their sincere thanks to the Domestic Committee for the kind assistance which they now render here, and to say that it is their earnest desire, at the earliest moment possible, to support their own minister, and the services of the Church in the parish.

Our mite to the treasury of Domestic Missions will be sent on after the first Sunday in November, which is the day I have set apart for a collection for that purpose. I have been trying to systematize our doings in the parish, and have succeeded in establishing the weekly offertory, through which I wish all the offerings to be made. Our Diocesan Missions have been attended to; our Bishop's salary is now engaging our efforts, and Domestic Missions come next on our list. We have had to organize all our plans and work, and I think we shall succeed, God helping us, to do our work for the Church, in the Church's own way.

In regard to the parish at Keosauqua, I cannot say much. They have been without a minister quite a long time, and are much disheartened, but are very thankful for the monthly services. The congregations there are very good, and there are fifteen communicants. They deserve much credit for keeping up their Sunday-school, which numbers about sixty scholars and seven teachers, during the whole time the parish has been vacant. Keosauqua is about forty-five miles from Ottumwa; and as I can give so very little of pastoral services to that parish, I can only hope to keep the parish alive.

Keosauqua, though the country-seat of Van Buren county, is what may be termed a dead town, as far as business is concerned, and that of course has a great effect upon the Church, for it is not likely there will be any removals of consequence into the town, and the young people leave as soon as they are able to go out into the world to seek for business for themselves.

But there are those who love the Church, and desire the privilege of her holy ordinances, and are very glad to have your missionary visit them once in each month.

October 18th.

A visit just made to Keosauqua has much encouraged me, for I find a Church spirit is aroused in the parish, and I humbly pray and trust that, though my visits are far between, (once a month only,) they may be blessed in the revival of the Church in that parish. The parish is a very poor one indeed, and all they can do, just now, is to pay my travelling expenses; but I hope for better things by spring.

Our Sunday-school there is flourishing, and I hope to present a more encouraging report after Christmas of the parish itself.

I should be glad to receive *THE SPIRIT OF MISSIONS*. I hope to raise a little flame in my parish in regard to missions generally, and Domestic missions particularly, at our monthly meetings, and I think the reports of our Domestic missionaries will help me, and be interesting to my people.

Mount Pleasant—Rev. C. B. Stout.

October 3d, 1864.

I have held all our services, both here and at Fairfield, in their regular order, the parish at Fairfield having only monthly visits. During July and August, however, one of our Iowa students, from Davenport, (Griswold College,) spent his vacation here, and acted as lay reader at Fairfield, and in this parish when I was absent.

There is an increasing interest in Church matters here, and if we can but secure a church building suitable for the place, another season, a great point will be gained. With our present school-house sort of building, situated in an unfortunate position, no permanent growth can be hoped for. The vestry, through my agency, have procured a "plan" for a nice but plain plank church, with recess chancel, and all other suitable church arrangements, thirty by sixty feet, seating about two hundred persons.

This we propose to build next season, if possible. It has become an absolute necessity, and we must strain every effort to effect the object. The parish must remain, in its present weak state, without a church building to correspond somewhat to the size and importance of the town.

Lyons—Rev. G. W. Watson.

October 4th, 1864.

The condition of the parishes here and at Clinton remains nearly unchanged since the date of my last report. I have officiated three times on every Sunday, holding morning and evening service in Lyons, with afternoon service in Clinton, besides superintending and teaching in the Sunday-school. This has been my duty on every Sunday during the last three months, with one exception, when I exchange with the rector at Cedar Rapids.

Iowa Centre, etc.—Rev. X. A. Welton.

October 1st, 1864.

There has been little change in the condition and prospects of the mission since my last report. Immigration is pouring in, and the expense of living is already greater in proportion than the rise in the value of real estate. But so far there has been no addition to our numbers with the exception of a young lady who has been admitted to communion as one "ready and desirous to be confirmed." One family, with two communicants, is about to leave Iowa Centre, and none of those remaining consider themselves permanently located. Monthly services are still kept up at Iowa Center, Nevada, and Sheffield, with occasional services at other points in the vicinity.

Marshalltown is a promising point, and there are already Church people there to organize a parish. I expect to visit them soon, by request of the Bishop of the Diocese.

I shall soon be obliged to confine my labors to places to which I can go on Sunday mornings. I will not complain, but the Church demands facts. My whole income, including stipend and presents from my people, is not more than half enough to support my family. To labor five or six days weekly to make up the deficiency, leaves me no time for preparing sermons, to say nothing of the wearing effect of seven days' labor. I have consulted my Bishop as to the duty of resigning my missionary stipend, which might be expended upon some more promising field. It would be sad to abandon this mission-field at such a time as this. Better to remain and earn all my bread by manual labor than become liable to the searching question of the Shepherd of the flock: "With whom hast thou left those few sheep in the wilderness?"

MISSOURI.

Hannibal—Rev. J. W. Dunn.

October 1st, 1864.

WITH the exception of a few weeks spent at Boonville, I have been constantly engaged in my parish work. I cannot report much progress, yet I am glad that we are to hold our own during these distracted times. Recently I received into the Church two persons from another communion; they seemed, in the first place, to be seeking a quiet haven.

I have just made arrangements to have the church lighted with gas. Some, perhaps, who seldom come to church will attend the night services. While at Boonville, I preached three times, and administered the holy Communion once; this parish is without a rector. I also preached twice in the country to good congregations; many present had never before heard the services of our Church.

I was in Boonville about the first of July, and being in the midst of much excitement and trouble, I did not send you my second quarterly report.

This part of the State has been comparatively quiet for some time, but we are having a good deal of trouble just now. Last Tuesday a fight took place not far from here; upward of one hundred and fifty were killed, many of them from Hannibal. My own congregation has suffered much from the war; half of them, perhaps, are not able to do any thing toward sustaining the Church. I labor on, hoping for better days.

St. Joseph—Rev. R. H. Weller.

December 12th, 1864.

In resigning, as I now do, my missionary stipend after the present quarter, I thought it well to send you the statistics of my official acts for the period of my whole service. These numbers are not so full as I could wish, but I feel that I have worked to the best of my ability, and statistics do not always show the amount of real work accomplished by the missionary. Then, too, the whole term of my service has been in the midst of turmoil, commotion, and civil strife, greatly detrimental to the work of the Church; and when I look back upon it, I feel great cause for thanksgiving to God that I have been able even to hold steadily to my work, or to work at

all. I have served the Committee here four years. During this time there have been—Baptisms, infants 78, adults 18, total 96; Confirmation, 42; Marriages, 29; Burials, 58; Communicants—number found here, 53; added, 86; removed, 49; present number, 90.

It is with great pleasure that I now report the parish, by God's blessing, firmly established, able to take care of itself, and to extend help to others. There have been times in the past four years when the work seemed hopeless, and continuance of our services impossible. Had I not felt it my duty to remain at the post where God had placed me at the beginning of troubles, at every personal hazard, I should have long since sought a more quiet field of labor. The generous continuance of missionary aid by the Committee has enabled me to hold my ground, and the Church has prospered and is stronger than in the peaceful days of the past. The parsonage, lost by fire in our darkest days, is more than replaced by the kind assistance of friends abroad. The new building cost us \$2400, of which our own people contributed from their poverty \$1275. It was paid for before occupied. The church building has been enlarged to accommodate our increasing number, and will now seat four hundred and fifty persons. We are beginning a parish library of miscellaneous reading, and are also looking forward to the opening of a Church burying-ground in the spring.

Meantime the missionary work of the Rev. Mr. Koch has been going on energetically and successfully among our German population.

As this report closes my official relation with the Domestic Committee, I beg them to receive the heartfelt gratitude of my people and myself for their long-continued care and liberality toward us, and assure them that we will, to the best of our ability, return all, and more than all, we have received into their treasury; and for yourself accept my earnest thanks for your many courtesies to me, and still more for the warm and hearty words of encouragement which came to me so frequently in times when the rarity of such words made them doubly precious, when my heart was sick and my head weary with the struggle that swept away all my neighbors and familiar friends in the ministry. May God bless you for those words, and return them many fold to your own bosom.

KANSAS.

Leavenworth—Rev. John H. Egar.

October 24th, 1864.

For the past quarter, I have to report that I have continued to officiate, and to perform such pastoral labor as appertains to my office, with the exception hereafter noticed. Services have been held twice on each Lord's day, in our new edifice, with an increasing and interested congregation. I have visited those who attend church, and all of whom I have heard, as Church people, or favorably disposed to the Church, as opportunity offered. The sacrament of the Lord's Supper has been administered on the first Sunday in each month, except the present, when I was absent. On the second Sunday in September, the Right Rev. Bishop Lee visited the parish, and confirmed eight persons. During the week following I was in attendance upon the Diocesan Convention at Atchison. On Monday, nineteenth of September, I left Leavenworth for a three weeks vacation, intending to be home again at the end of that time. The troubled state of Missouri, however, in consequence of the invasion of General Price rendered it, in the judgment of myself and friends, so unsafe to travel, that I delayed a week, and arrived here, after some detention, in time for services yesterday, having been absent four Sundays. During my absence, services have been rendered in my church by the Rev. Mr. Stone, chaplain at Fort Leavenworth, to whom I am greatly indebted for this and other favors. Since we have occupied our church building, a Sunday-school has been established, and is weekly receiving accessions to its numbers. There is every reason for encouragement in the present state and prospects of the Church in this important place. I may mention (if I have not already done so) that, in addition to the lots on which our present church stands, I have secured two lots in South-Leavenworth, about a mile from the church, for another church building, when it may be expedient to establish a mission in that part of the city. The lots are ninety by one hundred and seventy feet, beautifully situated on a commanding eminence, and might even now be occupied, as there is a population of several thousand in that part of the city which is entirely separate from the residence portion of North-Leavenworth,

(the business streets intervening,) and no house of worship of any denomination among them.

DAKOTA.

Yankton, etc.—Rev. M. Hoyt.

September 19th, 1864.

I AM happy in being able to state that the condition of my mission was never more promising than at the present moment.

It is true, that from the first settlement of the Territory we have met with one hindrance after another, so that very many families, discouraged, have left, and the Church has suffered much in consequence.

It is true, that this present season has been the most trying of them all, and we cannot yet ascertain the full extent of our loss.

We have had this year an entire failure of crops throughout the Territory. The beginning of the season was so dry that very few of the seeds sown came up; but about the middle of June we had rain—vegetation then came forward very rapidly, and we were looking forward to at least half of our usual crops. The grasshoppers came, and, with the exception of some three or four fields, they destroyed every vegetable, every species of grain throughout the whole Territory. It was, indeed, a fearful blow. It must cause much endurance and actual suffering. Very many have left, and some more will leave. This calamity has incapacitated the people from contributing aught to the support of the ministrations of the Gospel. All that they possibly can do, will be to provide for themselves and families. It will also cause provisions to be extremely high during the year, as all must be imported by teams from a distance of from one hundred and fifty to two hundred miles. Flour is now selling from fifteen to twenty dollars per barrel; potatoes, four and a half dollars per bushel; onions, six dollars per bushel; and vegetables of all kinds in proportion. Groceries and dry goods are of necessity very high, as transportation costs so much. Yet, notwithstanding all these hindrances, I regard the prospects of my mission as promising.

In Yankton, we worship in the capitol, it being larger and more central than the building we erected for a church. The room is twenty-four by thirty-six feet, and

will seat about seventy. It is rare, when the house is opened for public worship, that every seat is not occupied; frequently many cannot obtain a sitting. Here we have organized a parish, and become a body corporate by the name of Christ Church. Among the members of the vestry are the Governor and Secretary of the Territory. We have a Sunday-school of about forty scholars. The Church has purchased an American organ at a cost of one hundred and sixty-five dollars. The responses and music are good. We have lost by death one communicant, and received by immigration one since last quarterly report. Present number, six.

At Vermilion and Elk Point the congregations have doubled. At the latter place there are two communicants.

I have visited Bonhomme, and held services; most of the families from that point have left. I purpose visiting that point as often as a fifth Sunday in a month shall occur. A few days since, by request, I met Bishop Talbot at Sioux City. I had a full and free conversation with him in regard to my mission. We differ somewhat in regard to the future of Dakota. He has never regarded it as favorably as I do. I told him I felt unwilling to abandon the field, but wished to give it another year's trial. He agreed with me with regard to the continuance of the mission.

NEBRASKA.

Decatur—Rev. A. Batte.

October 10th, 1864.

I HAVE a more cheerful report to make for the quarter ending October 1st. The Bishop was with us the fifteenth Sunday after Trinity, when I presented a class of eleven persons for confirmation; of this number only one had been raised in the Church, and one had been baptized as an adult, but had not enjoyed the privilege of attending service for five or six years. Of the others, there was one Moravian, three Congregationalists, and five who were not members of any religious organization, though raised under the influences of the different sects.

There were also two others, living at a distance, who were prevented from attending. Those were raised under Universalist influences.

The prospect at present is, that when the Bishop visits us again, I shall have another class. The very solemn and impressive services, when he was here, awakened a deep interest in the Church on the part of the people, and I am in hopes of taking advantage of it to make her claims more generally acknowledged.

Since my last report I have held monthly service at Dakota. I see nothing as yet very promising at that place. I have also held services every other Sunday afternoon in a neighborhood nine miles below Decatur. I have hopes of doing something there by next summer. The attendance is very good, and I think the people are taking an interest in the services.

I have held several occasional services. On my way to Omaha last week, I officiated at Cuming City, a place about thirty-two miles below here. It was the first time an Episcopal minister ever preached in this place, as I was informed. The attendance was very large, notwithstanding it was on a week night, and only about four hours' notice could be given. Several of the citizens asked me to preach for them on my return, which I did, and again had a very good attendance.

I also held service on my return at Tealema, sixteen miles below us. The attendance there was good, and several citizens requested me to make a regular appointment there, if possible. I, however, shall not be able to do so, as my time is entirely taken up elsewhere.

Nemaha City, etc.—Rev. I. A. Hagar.

NEBRASKA CITY, Sept. 25th, 1864.

During the quarter now ending, I have resumed my itinerant work in this part of the Territory, as I have been able.

Nemaha City has had monthly services. The same interest appears as in the last year, and, although the station was for so long a time without services, there seems to have been a steady gain in strength; this is, in a great measure, owing to the perseverance of some of our Church people in keeping up the Sunday-school, though much opposition to their work has been made by those outside of the Church. I report: baptisms, (infant,) 2; confirmed, 4.

Plattsmouth has had monthly visits. There is much there to encourage the missionary. There are now twenty communicants connected with the station, and the need for more frequent services there ap-

pears greater than ever before. It is much to be hoped that the time will soon come when there will be a resident missionary there to watch over the interests of the Church, and also to do the work that is waiting to be done in the neighboring country. I report: baptisms—infant, 1; adults, 6. Confirmed, 10.

I have also resumed my monthly visits to Brownsville, on the evenings of my Sundays at Nemaha. The prospect for the successful establishment of the Church there is much brighter than it was last year. The manifestation of interest has been such as to surprise and gratify me. Many persons express strong desire for our success, and are ready to give evidence of this in tangible form. But one service a month is less than they desire. They wish for a clergyman to reside among them, and will do what they can toward his support. I am confident that a judicious, earnest man could build up a good congregation, if he could soon be there to nourish and strengthen the present interest of the people.

Acting under advice of my Bishop, I have consented to give St. Mary's Parish, Nebraska City, my alternate Sundays. It is understood that this is but a temporary arrangement, entered into only from the evident necessity of the case; it being very important to keep the church open until the Bishop and the vestry can secure a rector. I can hardly say any thing as to the prospects here, as I have but just entered upon the work of the parish. They are not as hopeful as I could wish, but I trust that I shall be able to show some progress when I make my next report.

I have held services at several other places in my missionary field, but have no items of special interest to give in regard to them.

After the Bishop's visitations to my stations, I accompanied him on his journey to the northern part of the Territory, and assisted in the several services held by him.

I am now the only missionary in the Territory south of the Platte River, and am trying to do the work which ought to be under the charge of three clergymen instead of one; it includes the country along the Missouri River, for a distance of sixty miles. Having so much upon my hands, I cannot do any of it as it should be done. May I not hope soon to be relieved of a part of it?

Bellevue, etc.—Rev. S. Hermann.

September 10th, 1864.

I was appointed missionary for Bellevue and Plattsmouth, at Bishop Talbot's nomination. But, on taking charge of my field, it was found difficult, and at times impossible, to reach Plattsmouth. The Bishop, therefore, decided to supply that town with services, by some clergyman living south of the Platte River, and desired me to substitute Fort Calhoun for Plattsmouth.

My residence is at Brownell Hall, Omaha, (or rather Saratoga, three miles out of Omaha,) of which Institution I am rector. My two missions lie about twelve miles on each side of me. I go to each of my stations two Sundays a month. We also propose holding service every Sunday evening at Brownell Hall; these services have been heretofore attended largely by persons living in Saratoga. I have also been earnestly requested to hold occasional services at Florence and De Soto. At Florence, I have held one service, and, with the aid of two excellent men who are studying for the ministry with me, I trust to be able to establish permanent services at one or both of those towns; I thus officiate regularly in three towns, and expect to do so in, at least, one more.

The condition of each of my stations may be of interest to you. Bellevue has had services, with some interruptions, for about three years. The town contains about six hundred inhabitants, and is growing. We have an organized parish, with, perhaps, fifteen communicants. The members love the Church earnestly, and are now making efforts to build a little church. All the members are in moderate circumstances; not one can give much for the building fund. Most of the subscriptions are in labor or building materials; they ought to be aided by some eastern parish. Could you influence a few men to do something toward this object, you would be doing a good work. You can easily see that it will be very difficult for the few members, in poor circumstances, to put up a building, however plain and small.

Fort Calhoun never had a service by a Church clergyman before my arrival; in fact, the only religious meetings of any kind, were two a month, held by the Methodists, and a Union Sunday-school, held every Sunday. I am surprised to find the interest which men of all classes, in that town, have manifested in the

Church. The school-house, where we hold service, is full every Sunday. By the aid of the "mission services," I have instructed the people in the use of the liturgy, so that we have full responses, quite equal to those in an old parish. I have also taught the people chanting, so that, could you be present on a Sunday, you would not imagine that hardly a man in that congregation had ever heard of a Prayer-Book or a chant until recently.

My labors, you can readily imagine, are not light; I find, however, very much to encourage me. We have, altogether, an agricultural population in the small towns. Our people are enterprising and intelligent; they are worldly, it is true, take them as a mass. The Lord's day is not, as a general thing, regarded as it should be. Many farmers work seven days in a week. The Church, in this particular, has much hard work to do. But the men that do come to church, listen attentively, seem teachable, and are open to conviction, whether on the general question of Christianity, or the distinctive doctrines of the Church. I try to keep back no truth of Revelation, on the plea of expediency; but preach salvation in Christ through the Church. Nor do I find that this course, judiciously followed up, is distasteful to any of my hearers. The most intelligent man in Fort Calhoun said to me after preaching a sermon on the authority for and the advantages of our Liturgy: "I am glad you have opened up that subject; we were entirely ignorant of it."

NEVADA.

Carson—Rev. W. M. Reilly.

September 15th, 1864.

WE are having very hard times indeed in this Territory, the hardest, I have been told, ever known this side of the Rocky Mountains. Business is almost entirely suspended; many of the mining companies have been compelled to stop their works. Hundreds of men in consequence have been thrown out of employment, and have had to go elsewhere to seek a livelihood. Many men that were considered rich in this world's goods a few months ago, are now absolutely struggling against starvation. It is true they still have "feet" in the mines, but "feet" are now almost worth-

less. In fact, it is almost impossible to sell mining stock at any price.

Through the adoption of the State Constitution, we shall soon have a better system of mining laws—perhaps as in California, a "specific contract bill." These will afford protection to the capitalist. Hence, already, we begin to look forward to better times. I think by next spring at farthest, perhaps before, every thing will assume a different aspect—work will be resumed in all the mines, business will revive, and the Territory will be more prosperous than ever before, for the simple reason that business of all kinds will be transacted upon better principles than hitherto.

In the mean time, your missionary must share with his people in their adversity, as well as in their prosperity. He cannot, it is true, while such times last, expect to make much progress in a worldly point of view. He can at most but hold his own, guard the work already done, and labor on in faith, praying God, betimes, to bless his labors, and make them instrumental in laying a strong foundation, whereon a glorious superstructure may be reared in more prosperous days. I have hitherto had every reason to feel encouraged, and even now do not despair. I know that there are good times in store for us, and, with God's blessing, I will patiently wait for them.

I have to report the following official acts since my arrival in the Territory: Holy Communion administered six times; communicants, fourteen; baptisms—adults two, infants four; marriages, five; burials, six. In addition to the above, I baptized four white children and two Indians at Aurora.

At the written request of the wardens and vestry of Trinity Church, I went to Aurora and preached there on the first Sunday in September. I was much gratified at the deep interest which is there taken in Church matters. Mr. and Mrs. Sanchez, are, indeed, doing a noble work. They have carried on the Sunday-school since Mr. Stoy left there. There were about forty scholars present on the Sunday I was there; the wardens and vestry are very anxious to get a clergyman. I was requested to write to you about the matter, and told to state that they would give \$100 per month to the clergyman which the Committee may send them. They want a man of some ability and a good deal of common sense; send them

such an one, and I assure you, in a short time he will be well provided for. Aurora is at present the most prosperous place in the Territory.

OREGON.

From Rt. Rev. Thomas F. Scott, D.D.

MILWAUKIE, Oct. 12th, 1864.

SUNDAY before last I spent at Salem, when two were confirmed. I am glad to find the congregation increasing, and the prospects of the Church brightening. Sunday after next I am to spend at Oregon City, to hold confirmation and communion, our young brother Sellwood, deacon, being their minister, and very acceptable. He is now filling up his last year of study. I expect shortly to visit Astoria, for the purpose of confirmation. Rev. T. A. Hyland is now laboring there, and has, as I learn, been well received. His wife being an experienced teacher, they have opened a school, to aid in their temporal support. I have not heard directly from brother Fackler for more than a month.

I trust that you have had a pleasant meeting of the Board, and that the blessings of God may rest abundantly upon all your labors and agencies, Domestic and Foreign. We still make Spencer Hall our home, and the school opens prosperously as usual. We have our first excellent teacher again, which leaves me full liberty for all official duties.

MILWAUKIE, Nov. 18th, 1864.

My last advices from brother Fackler state that he is disposed to spend the winter at Bois  City, Idaho Territory, continuing to visit Idaho City once in the month, when the road is practicable. I am well pleased with this arrangement, as he is hopeful of building a church and organizing a congregation at an early day.

As I am not quite sure of Mr. Fackler's movements, I wish his location might be left optional with me, unless you have information from him direct.

The sum placed at my disposal by Ascension Church, I will endeavor to appropriate judiciously, for some special work in our mission. I am saddened, seeing the announcement of Bishop Boone's death; but it is some compensation to see that two such men are added to the Domestic

Episcopate as Coxe and Vail. The Church never dies.

Eugene City, etc.—Rev. J. M' Cormac.

August 15th, 1864.

Since I last wrote to you in May, I have travelled about one thousand miles in the discharge of my duties.

I have made two trips across the Calapoya Mountains, to Oakland and Roseburgh, about seventy-five miles from here. The people of Oakland seem very well disposed toward our Church. Our congregations there have always been very good, but we labor under one great disadvantage: we have no house of worship at this point. On one occasion, while holding service here in a little school-house, with a crowded congregation, and on a very hot day in June, I proposed to the people to build us a church. You will say, I presume, that the circumstances augured a favorable response, and so it proved.

Mr. Young, the proprietor of the town-site, has offered us two very nice lots—in fact, my own choice of the whole town, and the people of the place and neighborhood, have subscribed nearly six hundred dollars in gold, toward the erection of a church edifice. We hope to be able to raise our subscription to eight hundred or one thousand dollars, and put up our building by spring.

At Roseburgh, too, our congregations have been very encouraging, both morning and evening. Our little church here, the fruits of the labor of the Rev. Mr. Hyland, is a very neat one. I hope we may be able to erect as good a one at Oakland. If so, both places will afford a very inviting field to some faithful missionary of our Church, being only eighteen miles apart, and, in the summer-time, connected by a most excellent road. Probably, in the course of a very short time, both places would be well able to sustain a missionary.

In Eugene, I believe I have spent five Sundays, preaching both morning and afternoon, and superintending the Sunday-school, except on two occasions, when I held service in the afternoon, at a school-house about four miles from here. On one Sunday, we had a most interesting baptismal service at this place, when seven children were brought forward by their parents and sponsors, to receive that holy sacrament.

While at Convocation in Portland, I as-

sisted the Bishop at morning service in his little chapel, and by invitation of Rev. John Sellwood, I preached in the afternoon to his congregation in the penitentiary—subject, “The Penitent Thief.” The marked decorum and devout attention of the audience did credit to their venerable chaplain, and I can truly say, this was one of the most interesting services I ever enjoyed.

At the solicitation of a friend, on my way home from Portland, I preached at Corvallis, a town about forty miles from here, both morning and afternoon.

I have not been able to spend more than one Sunday at Monroe since my last report, although I have visited a good deal in this neighborhood on another occasion.

Eugene City, etc.—Rev. J. McCormac.

EUGENE CITY, Nov. 25, 1864.

Since my last report I have made two trips to Oakland and Roseburgh, and three to Monroe, a distance altogether of some five hundred or six hundred miles. During my itinerancy this summer, I have travelled upwards of fifteen hundred miles in my own conveyance; that is, by wagon or horseback.

At each of the stations I have travelled about and visited considerably. At Oakland especially, I have had to go round a good deal to obtain additional subscriptions to our church-building fund. We have now raised nearly seven hundred dollars, and, with another hundred, which I think we can procure without much difficulty, we will be ready to go to work in the spring.

I thought, by this time, to have been able to report baptisms and confirmations at some of my stations; but, with the exception of some children, I am sorry I am

unable to do so. At Oakland, one adult was to have been baptized, but in consequence of her removal to Victoria, was prevented. At Monroe, also, one adult has manifested a desire to be baptized, and two others to be confirmed; and I trust the time is not far distant, should the mission be continued to these points, when there shall be still others to come forward. At the present time, however, there are very many hindrances in the way. The excitements of gold and war, and politics—the last is not least—are so great just now, that it is truly a discouraging time for the missionary in all this region of country. Often, indeed, would his heart fail him, and his hands hang down, if it were not for the command, “Cast thy bread upon the waters,” and the promise, “Thou shalt find it after many days.”

By the advice of my Bishop, I have spent twice as many Sundays at Eugene as at any other of my stations. I am sorry to say, however, that during the last six months the Church at this point has suffered severely by the removal of several of its most active members. Three of these have removed to Boisé City, and two to Portland. Their removal leaves our little Sunday-school almost without a teacher.

In the midst of such warring and conflicting elements as encompass us on all sides here, I assure you, these are very dark spots in the horizon of missionary life.

May He who tempers the wind to the shorn lamb, fulfil unto us His promise: “As thy day, so shall thy strength be.” Even the two little ones who have undertaken to be “collectors” of our missionary fund have left us. A few days before leaving, they handed me their little books, with forty-eight dollars subscribed, and thirteen dollars collected.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 13th, 1864, to January 10th, 1865.

Maine.

Bangor—St. John's, for Idaho,	\$55 00	
Brunswick—St. Paul's, Advent Coll.,	10 00	
Eastport—Christ, \$5.37; E. W. F., \$5,	10 87	
Gardiner—Christ, additional,	2 00	
Hallowell—St. Matthew's,	5 30	
Lewiston—Trinity, Adv. Coll.,	14 00	\$96 67

New-Hampshire.

Charlestown—St. Luke's, Adv. Coll., ..	\$11 90	
Claremont—Trinity, Christmas-day, ..	34 00	
Hanover—St. Thomas',	4 26	
Manchester—Grace, Christmas Coll.,		
of which S. S., \$14,	47 00	
Pittsfield—St. Stephen's,	10 00	\$107 16

Vermont.

<i>Bethel</i> —Christ,.....	\$6 00	
<i>Bennington</i> —St. Peter's, Adv. Coll.,...	5 00	
<i>Burlington</i> —Ep. Institute, Adv. Coll.,	42 26	
<i>Highgate</i> —St. John's,.....	5 00	
<i>Poultney</i> —St. John's,.....	7 50	
<i>St. Albans</i> —St. Luke's,.....	45 00	
<i>Thimonth</i> —St. Stephen's,.....	1 50	
<i>Vergennes</i> —St. Paul's, Adv. Coll.,...	8 50	
<i>Woodstock</i> —St. James,.....	5 00	\$125 76

Massachusetts.

<i>Boston</i> —Advent, \$15; Sp. for Bp. Talbot, \$76.82,.....	91 82	
<i>Milville</i> —St. John's, Christmas-day,.....	9 40	
<i>Roxbury</i> —St. James', Adv. Coll.,.....	109 00	
<i>Springfield</i> —Christ,.....	108 71	
<i>Taunton</i> —St. Thomas', \$30; Mrs. S. L. Crocker, \$50,.....	80 00	
An Officer of U. S. N., per Rev. G. S. Converse,.....	50 00	439 93

Rhode Island.

<i>Jamestown</i> —St. Matthew's,.....	2 00	
<i>Neoport</i> —Emmanuel,.....	25 70	
<i>Providence</i> —St. Andrew's S. S., for Dr. Breck's Ind. Miss.,.....	73 63	
<i>Warren</i> —St. Mark's,.....	50 00	151 33

Connecticut.

<i>Bridgeport</i> —St. John's, for Bp. Vail, \$50; for Bp. Talbot, \$5,.....	55 00	
St. Paul's Free Miss., Adv. Coll.,...	5 00	
<i>Broad Brook</i> —Grace,.....	5 00	
<i>Darien</i> —St. Luke's,.....	5 00	
<i>East Haddam</i> —St. Stephen's,.....	17 20	
<i>Fairfield</i> —St. Paul's,.....	10 50	
<i>Fair Haven</i> —St. James', Adv. Coll., \$25; Sp. for Bp. Talbot, \$50,.....	75 00	
<i>Guilford</i> —Christ, sp'l for Bp. Talbot,.....	90 25	
<i>Litchfield</i> —St. Michael's,.....	30 75	
<i>Marbledale</i> —St. Andrew's,.....	30 00	
<i>Middletown</i> —Holy Trinity,.....	70 00	
<i>Milford</i> —St. Peter's, Adv. Coll.,.....	20 20	
<i>New Canaan</i> —St. Mark's S. S., Sp. for Bp. Talbot,.....	10 00	
<i>Nen-Haven</i> —Trinity,.....	94 82	
<i>New London</i> —St. James',.....	122 64	
<i>Norwich</i> —Trinity, Christmas Off., Sp. (\$33) for Bp. Talbot; \$1 for Bp. Whipple,.....	301 00	
<i>North-Branford</i> —Zion, Sp. for Bp. Talbot,.....	6 00	
<i>Plymouth</i> —St. Peter's,.....	13 00	
<i>Portland</i> —Trinity,.....	20 00	
<i>Quaker Farms</i> —Christ,.....	2 00	
<i>Southport</i> —Trinity, Adv. Coll.,.....	34 00	
<i>Stamford</i> —St. John's, two collections,.....	357 79	
<i>Washington</i> —St. John's,.....	22 00	
<i>Watertown</i> —Christ,.....	30 00	
<i>Westport</i> —Christ,.....	19 00	
Memorial, Holy Trinity, Sp. for Bp. Talbot,.....	110 00	
<i>Winsted</i> —St. James', Mrs. L. C. Phelps, of which \$20 for Nashota,.....	80 00	1596 15

New-York.

<i>Duanesburgh</i> —Christ,.....	20 00	
<i>Fort Edward</i> —St. James',.....	18 39	
<i>Greenbush</i> —Messiah, "I. V. R." Sp. for Bp. Talbot,.....	10 00	
<i>Haverstraw</i> —Trinity,.....	7 75	
<i>Hobart</i> —St. Peter's,.....	4 89	
<i>Ireinton</i> —St. Barnabas,.....	23 10	
<i>Kingston</i> —St. John's,.....	15 04	
<i>Lithgow</i> —St. Peter's,.....	7 00	
<i>Mechanicville</i> —St. Luke's,.....	6 00	

<i>Morris</i> —Zion, Christmas-day,.....	\$31 97	
<i>Morristown</i> —Christ,.....	5 00	
<i>Newburgh</i> —St. Paul's,.....	21 50	
<i>New-York</i> —Calvary, Mrs. Leroy,.....	100 00	
Calvary Mission Chap. five-cent col. Grace, "F.," \$100; do., \$100,.....	17 80	
Intercession, per Am. Ch. M. Soc.,.....	209 00	
St. Clement's, add., Sp. for Bp. Talbot,.....	17 00	
St. Luke's, Sp. for Bp. Talbot,.....	20 00	
Transfiguration, Sp. for Bp. Talbot, \$395; for Brownell Hall, \$25,.....	220 88	
<i>Oak Hill</i> —St. Paul's, Death-bed off. of a S. S. Scholar,.....	420 00	
<i>Plattsburgh</i> —Trinity,.....	4 00	
<i>Poughkeepsie</i> —Christ,.....	36 62	
<i>Sandy Hill</i> —Zion,.....	153 30	
<i>Soarsdale</i> —St. James' the Less,.....	4 67	
<i>Smithtown</i> —St. James,.....	13 03	
<i>West-Troy</i> —Trinity,.....	10 00	
<i>Windham</i> —Trinity,.....	27 63	
	2 00	\$1417 62

Western New-York.

<i>Buffalo</i> —St. John's,.....	41 00
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New-Jersey.

<i>Bloomfield</i> —Christ,.....	5 00	
<i>Burlington</i> —St. Mary's, Adv. Coll.,...	25 00	
<i>Dover</i> —St. John's,.....	3 00	
<i>Elizabeth</i> —Trinity, add., Sp. for Bp. Talbot,.....	75 00	
<i>Newark</i> —House of Prayer,.....	25 00	
St. Philip's,.....	1 05	
<i>Paterson</i> —St. Paul's,.....	46 75	
<i>Salem</i> —St. John's,.....	30 00	
<i>South-Amboy</i> —Christ,.....	100 00	
<i>Woodbridge</i> —Trinity,.....	8 50	247 30

Pennsylvania.

<i>Allentown</i> —Grace, Adv. Coll.,.....	5 61	
<i>Bethlehem</i> —Nativity, Adv. Coll.,.....	48 71	
<i>Bristol</i> —St. James',.....	26 14	
<i>Carlisle</i> —St. John's, & proceeds of S. S. Anniversary Off.,.....	13 81	
<i>Great Bend</i> —Grace,.....	4 00	
<i>Kingsessing</i> —St. James',.....	60 76	
<i>Lancaster</i> —St. Paul's,.....	5 00	
<i>Lebanon</i> —St. Luke's,.....	11 25	
<i>Mauch Chunk</i> —St. Mark's,.....	8 40	
<i>Meadville</i> —Christ, Adv. Coll.,.....	26 00	
<i>Montrose</i> —St. Paul's,.....	32 13	
<i>New-Milford</i> —St. Mark's,.....	8 00	
<i>Norristown</i> —St. John's,.....	40 41	
<i>Philadelphia</i> —Calvary Memorial, Adv. Coll.,.....	89 00	
St. Peter's, Adv. Coll., of which \$40 Special for Minn.,.....	1322 84	
<i>Pottsville</i> —Trinity, Children "In Memory of Papa,.....	10 00	
<i>Whitemarsh</i> —St. Thomas',.....	8 75	
<i>York</i> —St. John's, Adv. Coll.,.....	31 00	1701 86

Delaware.

<i>Laurel</i> —St. Philip's,.....	1 75	
<i>Little Creek Hundred</i> —St. Mark's,...	75	
<i>Little Hill</i> —St. John's,.....	50	
<i>Seaford</i> —St. Luke's,.....	2 00	5 00

Maryland.

<i>Ann Arundel Co.</i> —Owingsville, Christ, Christmas-day,.....	85 75	
<i>Baltimore</i> —A daughter of the Church,.....	2 00	
<i>Worcester Co., Berlin</i> —Worcester Parish,.....	7 00	
<i>Frederick</i> —All Saints, Adv. Coll.,.....	40 00	
<i>Harford Co., Havre de Grace</i> —St. John's,.....	82 75	

<i>Howard Co.</i> —Mt. Calvary Ch., Adv. Coll.,.....	\$7 25	
<i>Cecil Co.</i> , <i>North-Elk Parish</i> —Mrs. R. S. Evans,.....	5 00	
<i>Rockville</i> —St. John's, Adv. Coll.,.....	36 00	
<i>D. C., Washington</i> —Trinity, five-cent coll.,.....	50 00	\$215 75

Kentucky.

<i>Louisville</i> —Grace,.....	10 00	
<i>Maysville</i> —Nativity,.....	13 10	
<i>Versailles</i> —St. John's, Adv. Coll.,.....	42 65	65 75

Ohio.

<i>Chillicothe</i> —St. Paul's, $\frac{1}{2}$,.....	10 00	
<i>Cincinnati</i> —St. James',.....	40 00	
St. Paul's, Ann. Coll. and second instalment of miss. gatherings,...	184 20	
<i>Cleveland</i> —St. John's, Christmas-day, St. Paul's,.....	24 60	
<i>Columbus</i> —St. Paul's,.....	47 37	
<i>Gallipolis</i> —St. Peter's, Christmas-day,.....	23 00	
<i>Maumee</i> —St. Paul's,.....	32 70	
<i>Painesville</i> —St. James', Christmas-day,.....	3 85	
<i>Toledo</i> —St. John's,.....	28 10	
<i>Warren</i> —Christ,.....	6 00	
	40 10	439 92

Indiana.

<i>Bristol</i> —St. John's,.....	2 00	
<i>Cumbridge City</i> —Trinity,.....	3 50	
<i>Delphi</i> —St. Mary's, Christmas Coll.,...	15 65	
<i>Goshen</i> —St. James',.....	6 10	
<i>Lafayette</i> —St. John's,.....	23 50	
<i>Ligonier</i> —.....	2 00	
<i>Lima</i> —St. Mark's,.....	11 00	
<i>Mishawaka</i> —St. Paul's,.....	2 00	
<i>Richmond</i> —St. Paul's, Adv. Coll., \$50; "W. L." \$25,.....	75 00	
<i>Terre Haute</i> —St. Stephen's, Adv. Coll.,.....	11 00	
<i>Vincennes</i> —St. James', Christmas Coll.	9 65	
<i>Worthington</i> —St. Matthew's,.....	8 00	164 40

Illinois.

<i>Algonquin</i> —St. John's,.....	1 50	
<i>Buylor Hill</i> —.....	12 10	
<i>Chicago</i> —Ascension,.....	19 50	
<i>Decatur</i> —St. John's,.....	11 00	
<i>Gillespie</i> —St. John's,.....	3 00	
<i>Jacksonville</i> —Trinity,.....	20 65	
<i>Kankakee</i> —St. Paul's,.....	10 00	
<i>Rockford</i> —Emmanuel,.....	10 00	87 75

Michigan.

<i>Adrian</i> —Christ, Christmas-day,.....	16 00	
<i>Ann Arbor</i> —St. Andrew's,.....	35 13	
<i>Clinton Co.</i> —St. John's,.....	6 25	
<i>Detroit</i> —Christ, Adv. Coll.,.....	145 43	
Mariners', five-cent coll.,.....	17 47	
St. John's, Adv. Coll., \$186.63; $\frac{1}{2}$ yearly off. of S. S., \$150.93; Coll. of Miss. Soc., a few little girls, \$1.35,.....	838 81	
St. Paul's,.....	81 35	
<i>Deater</i> —St. James',.....	5 00	
<i>Flint</i> —St. Paul's, of which \$10 from H. M. H.,.....	25 00	
<i>Hillsdale</i> —St. Peter's,.....	7 00	
<i>Iudson</i> —Trinity,.....	2 25	
<i>Jonesville</i> —Grace S. S.,.....	2 00	
<i>Orosco</i> —Christ,.....	7 25	
<i>Wyandotte</i> —St. Stephen's,.....	5 00	693 94

Wisconsin.

<i>Appleton</i> —Grace,.....	\$4 50	
<i>Fond du Lac</i> —St. Paul's, Adv. Coll.,.....	50 00	
<i>Fox Lake</i> —Christ,.....	5 00	
<i>Green Bay</i> —Christ,.....	15 30	
<i>Juneau</i> —.....	2 50	
<i>Menasha</i> —St. Stephen's,.....	4 90	
<i>Milwaukee</i> —St. John's, Adv. Coll.,.....	11 00	
<i>Racine</i> —St. Luke's, Off. of S. S. Festival, $\frac{1}{2}$,.....	23 50	
<i>Stevens' Point</i> —Intercession,.....	6 30	\$128 00

Minnesota.

<i>Basswood Grove</i> —St. Mary's,.....	3 00	
<i>Point Douglas</i> —.....	2 50	
<i>Rochester</i> —Calvary,.....	5 65	
<i>St. Anthony</i> —Holy Trinity, \$3.05; five-cent coll., \$1.95,.....	5 00	
<i>St. Paul</i> —St. Paul's, Christmas Off.,...	44 00	
<i>St. Peter</i> —Holy Communion,.....	4 25	
<i>Shakopee</i> —St. Peter's,.....	10 00	
<i>Stockton</i> —Trinity, Adv. Coll.,.....	2 50	76 60

Iowa.

<i>Keosauqua</i> —St. Luke's,.....	1 25	
<i>Lyons</i> —Grace, Christmas-day,.....	15 55	
<i>Mount Pleasant</i> —St. Michaels,.....	12 50	
<i>Ottumwa</i> —St. Mary's,.....	8 75	33 05

Missouri.

<i>Hannibal</i> —Trinity,.....	5 50	
<i>St. Joseph</i> —Christ,.....	16 40	
German Mission, of which for Ind. Missions, \$5,.....	15 00	
<i>St. Louis</i> —Grace,.....	160 00	196 90

Kansas.

<i>Leavensworth</i> —St. Paul's, Christmas Offering,.....	14 25	
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Nebraska.

<i>Brownville</i> —.....	5 30	
<i>Nebraska City</i> —St. Mary's,.....	6 95	
<i>Nemaha City</i> —.....	23 30	
<i>Plattsmouth</i> —St. John's,.....	16 45	57 00

Dakota.

<i>Yancton</i> —.....	2 50	
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Oregon.

<i>Eugene City</i> —St. Mary's, five-cent coll.,.....	13 00	
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Miscellaneous.

<i>Ct.</i> —Dividend on Bank Stock held by John Beach, Esq., Trustee,.....	32 00	
Total,.....	\$8,142 33	
Amount previously acknowledged,.....	8,876 14	
Total since October 1st, 1864,.....	\$17,018 52	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1865.

A LETTER FROM A MEMBER OF THE BOARD.

WE have received a letter from a venerable Presbyterian, a member of the Board of Missions, on various matters which were under discussion at the last Annual Meeting of the Board. In the letter, he states, as follows, the reasons of his own absence from the meeting—reasons which may possibly have had influence with some other members of the Board :

“As one of the absentees, I shall be very glad to have my place in the Board considered vacant, and some one appointed who will better discharge its duties, but must protest against having it done on the ground of lack of interest on my part in the missionary work. I was prevented from attending one meeting by a recent family bereavement. Then, at Cleveland, the services began so early in the week that those at a distance could not be there, until perhaps late in the session, without closing their churches on Sunday, and that, too, a Sunday generally selected for the Holy Communion. And further, the expense of such a journey was with me, and probably with others, a serious obstacle. It may be well to consider whether, in doing the Church’s work, such expense should not be met by the Church, as it is in our conventions, and as mileage is allowed in legislative bodies. It is beyond the ability of many of our clergy to bear the cost of attendance on meetings of many a board to which they are appointed, and for non-attendance on which they are censured ; while to ask money of their people for a matter so far personal, they are ashamed. Very possibly these and other good reasons may account for the thin attendance at Cleveland, without supposing a want of the missionary spirit in the absentees.”

In the concluding part of his letter, this Presbyterian refers to a recent suggestion in *THE SPIRIT OF MISSIONS*, concerning the way of increasing the interest of the people in Missions, and then makes the following statement concerning the method which he himself has observed for thirty years :

"Having always had a week-day lecture, I have taken the first meeting in every month for missions, adopting in part the monthly concert of other religious bodies. During the interval between each meeting, I have noted down, in a book kept for the purpose, every thing bearing upon the missionary work that I have met with in secular or religious papers, in books, or that has been thought of or suggested in conversation. Then, at the meeting, I select the points of greatest interest from the mass, and bring them forth to my people, not by reading them, but in extempore form, endeavoring to keep my congregation well posted as to the whole aggressive work and charities of the Church, interspersing the service with appropriate lessons, psalms, hymns, and prayers, and shaping all toward the charitable collection to follow on the third Sunday in the month. *The people have generally listened with greater interest than at any other weekly lecture, while the results in offerings, as shown in diocesan journals, will speak favorably for the plan.*"

We are fully persuaded that a MONTHLY MISSIONARY MEETING, either in the church on Sunday, or in the lecture-room on a week-day, conducted somewhat on the above plan, is one of the most effective, if not *the* most effective of all the means which can be used for creating an enlightened, steady, and fruitful interest in the cause of Missions.

Nothing can take the place of this systematic cultivation of the missionary spirit among his people by each rector. Missionary publications, be they never so interesting; the occasional addresses of returned missionaries and others, be they never so fervid or so practical, cannot be substituted for the *systematic training* of the people by their own pastor.

The people have religious books, and many of them take religious papers, but this does not do away with the necessity of the pastor giving them "line upon line, and precept upon precept," on all matters touching Christian life and doctrine. The children in the Sunday-school are furnished with religious papers suitable for them, and yet this does not make it unnecessary for the superintendent and teachers to impart to them faithful oral instruction. And so it is with Missions. The spoken truth and the printed truth should both be used; and generally, indeed almost always, the spoken truth will be found to be the more effective of the two.

Another rector, who has manifested a deep interest in the Missionary work, says:

"I know not exactly why, but there is a power in the living voice which gives an influence to a narrative when spoken to many assembled together, which the very same facts do not possess when read alone in the private chamber. I have given monthly lectures on Missions for more than twenty years, and latterly the amount received from them has exceeded five hundred

dollars a year. I am persuaded that it would be more beneficial in every way if more clergymen would adopt the same plan. I know it has often refreshed my own spirit, and I am persuaded the missionary information given has been profitable to my people."

Would that the testimony of those who have tried the plan so long, and with such happy results, could have weight with those of our clergy who have no such method of interesting their people in the blessed cause of Christian Missions.

A F R I C A .

A Communication from Bishop Payne.

WE have received the following communication from Bishop Payne, in which he presents his views on certain subjects recently discussed by a correspondent in these columns.

In a recent number of THE SPIRIT OF MISSIONS is an article containing some errors which I think it important to correct.

First. There is error in the cause assigned for the sickness and death which have occurred in the Protestant Episcopal mission at Cape Palmas. The important statement made is, that over-exertion and too much work "is the greatest reason why Africa is so unhealthy."

Now, it is very true that some members of the mission have been at times very much pressed by work of various sorts devolving upon them. But the remarkable fact is, that none of these have died. Rev. Dr. Savage, Dr. Perkins, Rev. Messrs. Hoffman, Rambo, and myself have undoubtedly borne the heaviest burden in this respect, yet all of us live to this day, and have had better health than others. I, who have had most of this work to do, have been kept longest in the field. The only lady who ever had much secular business to attend to, (my late wife,) lived over twenty years, and her death was in no way connected with the cause here referred to. And this remark applies to all who have died. For not one of these was ever in a situation to be over-pressed with work. Rev. Mr. Minor, who came to this country with me, died of chronic

dysentery, after living seven years. All others of the brethren have died either in the process of acclimation, or before they had assumed the charge of stations. Most of the ladies who have died, have also passed away in the early stage of their residence; a number ere they had even entered upon their duties. Of the married sisters who have died, I remember not one whose death can be attributed immediately or remotely to too much pressure of work or over-exertion.

The climate, as in all tropical countries, is unhealthy, and this, conspiring with some defect or weakness of constitution, or child-bearing, has in nearly all cases caused death, or failure of health. The chances of a prudent, healthy man, or unmarried woman, surviving the acclimating fever, and living many years, are (as Dr. Hall stated to me) nineteen to twenty! Of this class there have been only two deaths. I mean there have been only two who, bringing apparent healthy constitutions to the country, have died simply of African fever. These were Rev. Mr. Holcomb and Miss Relf. In all other cases, there were either feeble constitutions, some lurking disease, or complications of other sorts.

It must be borne in mind by the Committee, and all seeking to labor in Africa, that the constitution is subjected, from beginning to end, to a malarious, unhealthy climate; and the chances of bearing up under it are just in proportion to the degree of health and prudence which parties bring to it.

It is only necessary to modify this last

statement by adding that persons of plethoric, full-blooded habit are not so well adapted to the climate as those having more delicate but sound constitutions.

ON TWO MISSIONARIES AT EACH STATION.

Second. It is recommended in the article to which I am referring, that the health of the missionaries, and other objects of importance, would be promoted by following the Saviour's practice of sending two missionaries, to go or locate together.

But here we must distinguish things. In like circumstances to the Saviour's, we should imitate Him ; and the circumstances are alike where we go forth to enter or occupy new fields.

In such cases, (as Bohlen, for example,) this rule will always be proper. But besides that, it would be simply impossible to get so many missionaries as to have two at all stations occupied ; in many cases it is quite unnecessary. Where, for example, a station is established, and as at Cavalla, where there is a native minister, or a body of efficient catechists or teachers ; or where, from the position of the station, (as Cavalla or Cape Palmas,) there are new missionaries arriving or acclimating, one old missionary is sufficient. And, as a general rule, the proper plan is for young or newly arrived missionaries, whether married or unmarried, not to assume the responsibilities of new stations, or even housekeeping, until they have lived some time in the families of older or more experienced members of the mission.

The objection to having two foreign missionaries (especially if married) permanently at every station, is, too, the greatly additional expense it involves ; the idea being generally (though I think not properly) entertained that every family must have a separate house and separate establishment. This would of course double the expense of building and repairs—a burden already too heavy for us to bear.

ON THE EMPLOYMENT OF LAY MISSIONARIES.

Third. The article in *THE SPIRIT OF MISSIONS* urges the employment of a lay missionary at every station, as a means of preserving health and increasing efficiency.

If by a lay missionary is meant one having the spirit and qualifications to act as a Christian catechist or teacher, I fully agree that there should be one or more at every station. And of course whatever they may have previously learned of farming, mechanics, etc., will be advantageous. But if by lay missionaries is meant mere secular men, as mechanics, farmers, etc., (such as are employed in some German missions,) I must object to it as wrong in principle, and consequently inexpedient and injurious in practice.

1. In the early stages of missions, and indeed as long as missionaries have to do directly with the heathen, it is important and necessary that secular matters should be under the direction of those who subordinate to and regulate every thing by Christian principle. Amongst a people destitute of all principle, it is about these matters that difficulties chiefly arise ; and it is in these things, most interesting to the heathen always, that the missionary has most need to manifest the just and holy principles of Christianity.

Is it not upon this principle that we find the apostles at first collecting and distributing alms to the poor ? Certainly. Afterward the Apostle Paul, in an extensive missionary tour, made collections and took them to the poor saints at Jerusalem. We may well admit, with Conybeare, that one object in this case was to unite the Jewish and Gentile parties in the Church ; but this is not inconsistent with the other view just presented.

Now, mere secular men cannot reasonably be expected to subordinate thus all things to Christian principle. Indeed, if they work or trade for a living, or to make money for the mission with which they are

connected, the religious element is almost sure to be subordinated to the secular.

AN ILLUSTRATION.

I find an illustration of this in a notice of the death of a missionary lately connected with the Mendi Mission near Sierra Leone. Evidently a friend, noticing his death in the *Early Dawn*, says: "He left the mission to trade and preach, chiefly, as he said, that he might not be at the cost of missionary societies. Though actuated by good motives, and desirous to do good to the people, yet they gave him no credit, and made no distinction between him and those traders who are actuated purely by mercenary considerations. In a late letter he expressed a desire rather than hope that he might (again) preach the Gospel among the people." It thus seems that the missionary ceased to preach, and lost his influence among the people.

2. And it must be evident, on reflection, that a mere secular agent of any kind has no influence in disposing the heathen to receive the Gospel, but the contrary.

Of course the desire for improvement in all worldly matters necessarily springs up as the heathen receive "the Spirit of life in Christ Jesus." But this is better directed by intelligent, experienced missionaries than by any mere secular men, up to a certain point of development.

FROM WHOM THE AGENTS SHOULD BE CHOSEN.

Fourth. And by this is meant the stage in the history of every congregation of believers when they are prepared to assume the direction of secular affairs themselves.

And here, again, the Acts of the Apostles should be our guide. When the number of the disciples so multiplied at Jerusalem, that due attention to their worldly interests encroached upon the spiritual duties of the apostles, what did they direct? "Look ye out among you seven men, etc., whom we may appoint over this business." It is from among the converted people them-

selves, therefore — cognizant of their own affairs and circumstances, and not from among foreigners comparatively ignorant of both — that secular agents should be taken, according to Scripture.

But the article referred to concludes in a manner quite consistent with all that I have written or desire to express: "Sickness and death cannot keep us from preaching the good tidings of great joy to Africa. Christ, our Lord, knew it would cost His life to do His Father's will, still He went right through. How, then, can we begin to count our lives and dollars in the prosecution of a work He will have done, and in upholding the highest principles God has established on earth? Since our Saviour died and gloriously broke through the portals of death and hades, even our death is success, and, rightly understood, a privilege." I only add one sentiment from that great model for me and all missionaries: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church." Col. 1 : 24.

May God ever raise up such laborers for the African Mission!

Journal of the Rev. C. C. Hoffman.

Tuesday, June 21.—Started for Cavalla to attend the examination. Stopped at both our stations on the Lake, and did not reach Cavalla till night.

Wednesday, 22.—Examination of the girls' school. Miss Griswold being unwell, Miss Gillet, the native teacher, mainly conducted the exercises. The children did very well. I made a short address and preached in the evening.

Thursday, 23.—The examination of the boys' school, conducted by Charles Morgan, and addressed by Mr. S. O. Ferguson.

Friday, 24.—Returned home, leaving Cavalla at half-past six A.M. Preached in five towns on my way up; reached home at seven P.M. The weather very rainy.

Sunday, 26.—Preached at St. Mark's and St. James's. At the latter church

baptized six little boys, namely: Bethel Claxton, Paul Doyle, John S. Wallace, William Ed. Brewer, residing at Spring Hill; Lindley Murray, Walter E. Franklin, residing at Hanhte Lu. Their sponsors were all native Christians.

Monday, 27.—Examination at Mount Vaughan; met the Bishop there. Mr. and Mrs. Süss were present, with other visitors. The lads did credit to themselves and to their teacher. Congo class in the evening; fifteen boys were present.

Tuesday, 28.—Examination at the asylum. The teacher, Miss More, being ill, I conducted the examination, assisted by Mr. Ferguson. The girls did as well as could be expected. In the afternoon, the children of the parish school were examined by their teacher, Miss Norris. Owing to the illness of Mrs. Hoffman, I was unable to attend.

Wednesday, 29.—Examination, at Hoffman Station, of the boys' school, under Mr. Potter, the Frey school under Mrs. Harris, Spring Hill school under Mr. Farr, and the school at Hanlite Lu under Mr. Bayard. The Bishop and Mr. Süss were the only ones present, as the rain was excessive all day. The exercises were interesting. About forty native children were examined. I remained at the station, and lectured in the evening.

Thursday, 30.—At seven this morning, in company with Mr. Süss, walked to Rockton, where the examination of the Rockton and Fishton schools were held. It poured with rain all day. The children did well, especially in the Bible. Returned the next day.

Saturday, July 2.—Visited as usual the Native Station. Visited the families in the village and the heathen in the towns. Found, to my sorrow, that J. P——, a Christian man, having had a difficulty with his wife, had deserted her and had gone to town to live. This was a sad case.

Sunday, 3.—The Bishop preached at St. Mark's and confirmed six persons. He also accompanied me to the Station, and preached to the villagers. The infant of S. R. Taylor died in the evening. Rev. Mr. Toomey addressed the Sunday-school at St. Mark's.

We had our Monthly Missionary Meeting at night. The Bishop took part and made an address, referring to the fact that the next day, the fourth of July, would be his twenty-seventh anniversary in this country.

Monday, 11.—On account of the funeral of Mr. Woods, an old resident of the place, we had no Bible-class. Four candidates for baptism passed the evening in my study.

Wednesday, 20.—Returned to-day from my monthly visitation to the stations on the Lake, and to Cavalla. Preached twice going down, and visited both stations coming up; preached in the four remaining towns. A dear child came this evening to speak to me about confirmation.

Sunday, 24.—Felt specially blessed to-day. Early service with the household; St. Mark's at half-past ten, St. James's at half-past two. Prayer with the old Christian women of the Station. Sunday-school. Crossed the river, and spent a half-hour in a Krooman's house, speaking to the women, two of whom are candidates for baptism.

Tuesday, 26.—All ready for my interior journey to Webo and Bohlen Station. I know not what will befall me, but I desire to preach Christ: and I put my trust in Him.

Sunday, August 7.—Arrived from my journey last evening at seven o'clock. Felt that I had been greatly blessed. Travelled two hundred miles, preached in many towns, to many tribes, and brought back again in peace.

Notwithstanding my long journey, felt fresh to-day, preached at St. Mark's, addressed the Sunday-school, and attended the Missionary Meeting at night. Praise the Lord, O my soul!

August 8.—One result of my visit to Bohlen, has been my offering myself to the Bishop for that station. It is in the midst of Satan's kingdom on all sides. Within a day's journey no Christian man has ever been seen, and the Gospel has never been sounded out. The station has been unoccupied by a missionary, since Mr. Auer left. There is much Gospel light on the coast, many Christians and all our missionaries, but here is total darkness, and none to sound forth the good news of salvation. I felt convinced that such a station should as soon as possible be occupied, and occupied by one of some experience. The matter was thus pressed home to me, and the result has been that the Bishop has accepted my offer, and I am now looking forward to Bohlen as my future station. More than ever will we need the sustaining prayers of God's dear people.

Thursday, 11.—Returned from Cavalla,

whither I had gone especially to confer with the Bishop about Bohlen.

It is arranged that I shall go as soon as the weather permits, perhaps in three months. Meanwhile the house is to be put in order.

Friday, 12.—Held our district meeting to-day, at the Asylum, ten members present. The matter of my going to Bohlen to reside was brought up. It seemed to give sorrow, but yet satisfaction. Prayer-meeting was held as usual.

The Rev. Mr. Wilcox arrived from Si-noe, in the Quail.

Saturday, 13.—The Greyhound, from the United States, arrived to-day. A number of passengers for Corisco and Gaboon, and the Rev. Mr. Burrows for our Mission.

Sunday, 14.—Early service at seven A.M. Mr. Wilcox preached at St. Mark's. The missionaries from the Greyhound were present, Mr. and Mrs. De Herr, Mrs. Clemens, Mrs. Preston, Captain and Mrs. Yates. I baptized our little daughter, "Caroline Colden," with six others, namely, Mary Isabella and Emily Sandle, native women, James Farquhar, a school-boy, Nathan Burrows, an armless lad, and two infants. Preached at St. James's, Mr. De Herr making an address. Mr. Burrows preached at night.

August 16.—Both steamers in the harbor. The one from England brought the Rev. Samuel Crowther, Bishop of the Niger. I went on board to see him, and he accompanied me to the shore, and dined with us. We all liked him. The Rev. Mr. Hartley arrived also in the steamer. We gave him a hearty welcome. We had all the missionaries, with the Bishop of the Niger, to dine with us. This social Christian intercourse of fellow-laborers in Christ's vineyard is very sweet.

Thursday, 18.—To-day went to Cavalla to attend Convocation. Brothers Hartley and Wilcox accompanied me. Preached four times going down, and visited both our stations; prayed with teachers and boys.

Convocation sermon was preached on Friday, nineteenth, by Rev. Mr. Toomey. At night was held a very interesting missionary meeting.

Saturday, 20.—At seven in the morning we had a sermon from Mr. Burrows, and at ten we held our business meeting.

Sunday, 21.—At seven o'clock, service commenced in the Church of the Epiphany.

At the request of the Bishop, I preached the ordination sermon, and united in the laying on of hands, in the ordination of Messrs. Toomey and Hartley. At eleven was held the native service, at which I also made an address. Confirmation service was held at three P.M., when I was again called on to address the young people. In the evening, Bro. Hartley preached, and the Bishop closed with an interesting address.

Monday, 22.—Left Cavalla, stopped and preached at two Half-Graway towns. Mr. Burrows also addressed the people. Reached home at two P.M., in time for the Bible-classes, which were held as usual.

Saturday, Sept. 3.—Returned to-day from my second visit to Bohlen, having left on the twenty-fourth of August. Went again by land. Experienced many mercies from the Lord. Set things in order at the Station, and made arrangements for my removal.

Sunday, 4.—Notwithstanding my long walk, felt well and bright this morning. Preached at St. Mark's, and attended the Missionary Society of the Sunday-school, and the Church Missionary Society at night.

Tuesday, 6.—With Mrs. Hoffman, and Grace, and Mr. Burrows, went to Mount Vaughan; made many visits. A little fever has come upon me.

Sunday, 18.—Baptized, at St. Mark's, two Congo youths, one of whom was Sugerie, one of the three re-captured slaves saved from the Kilby. Also baptized a child from the Kroo country, and a babe of Christian parents, who are natives.

Monday, 19.—Took Mrs. Hoffman to Cavalla, as it was about eighteen months since she had been there. Ladies do not go about much in Africa. It was a joyful meeting.

Tuesday, 18.—Went to Half-Graway to preach. Had an exceedingly interesting time. The people seemed to feel the truth. Mr. Hartley was with me. We spent all our time in one town, though we intended to preach in five. It was almost dark when we reached Cavalla.

Wednesday, 21.—Returned with Mrs. Hoffman to the Cape, to find all well. God had blessed us in our out-going and in-coming.

Thursday, 22.—Spent the day at the Station; Mrs. Hoffman also went. Visited both schools, and while Mrs. Hoffman was holding a meeting with the native women, Mr. Burrows and myself were in town.

We visited an interesting family, who are expecting to be baptized in a few weeks.

Sunday, 25.—Preached beneath a tree in the King's town to a very attentive congregation. The Lord gave utterance, and I trust applied the truth by His Spirit. Mr. Burrows preached at St. Mark's. Large congregation and interesting service at St. James's.

Wednesday, 28.—Went to Fishtown. Examined three women as candidates for baptism, visited a sick man in town, a leper, and preached to a large congregation; Mr. Burrows made an address.

Friday, 30.—Hearing of one or two cases of sickness in the country, left our family prayers to Mr. Burrows, and started at seven A.M. Was walking and visiting till half-past eleven, when I returned to breakfast. Had a prayer-meeting in the afternoon, at St. Mark's Church, at which Messrs. Burrows, Gibson, and Ferguson were present, and took part. From the church we went to the station, to meet all the Christians at the "Christian supper." About thirty-five native Christians were present! Addresses were made by Mr. Wilcox, Mr. Burrows, Mr. Farr, (native,) and myself, and we had a very interesting meeting. We returned about nine o'clock, and found, to our surprise, Miss Griswold, from Cavalla, had arrived.

Letter from the Rev. Benjamin Hartley.

The following letter was written by Mr. Hartley, September fourteenth, about a month after his arrival in Africa. In it he endeavors to convey some idea of his first impressions of the country, the people, and the mission. He remarks, "There is no description that I have yet seen that gives any thing like an adequate idea of heathendom;" while, beholding what God hath wrought through His missionary servants, he says: "What a miracle is this!"

ARRIVAL AT CAPE PALMAS.

REV. AND DEAR SIR: It is with much pleasure as well as gratitude that I write to you from Africa. I can say little more than that through some troubles, small indeed, yet nevertheless troubles, God has brought me in safety where I have long desired to be. I have as yet seen little, and will not venture on any speculations, either in regard to the country, the people, or the mission. I would, however, in a

few words, like to give you some idea of my first impressions, and what I have already seen; for it is wonderful what can be seen in a day, if we only open our eyes.

MET BY MR. BURROWS AND MR. HOFFMAN.

Arriving at Cape Palmas on the sixteenth of August, I was first met by my brother, Rev. Mr. Burrows, who had arrived on the Sunday previous, and as we were going up to the Asylum, we were met by Mr. Hoffman, who gave me such a welcome that I soon felt at home, and thanked God that even in Africa he had met me by this warm and affectionate welcome. A number of missionaries on their way down the coast were then at the Asylum, and the meeting was a pleasant one.

I spent Wednesday at the Cape, and, at the request of Mr. Hoffman, made a sketch of it from Dead Man's Island, as also a sketch of St. Mark's, Harper, both of which I hope to send you, with descriptive matter, by next steamer.

STARTS FOR CAVALLA.

On Thursday morning I started with Mr. Hoffman and Mr. Wilcox, for Cavalla, Mr. Hoffman proposing to visit the schools and native towns on the way. Walking through Harper, we came to one of a chain of narrow lakes which run along the coast; they are more properly lagoons, being separated from the sea by a long sand-bank of but a hundred feet in many places, while in others being wide enough for two towns to be built between the sea and the lagoon.

After the exercise of a little patience, which is an indispensable requisite to one's comfort in Africa, as the natives never put themselves about, we were carried to the boat on the shoulders of some Kroomen, as it could not be brought nearer to the shore. As we sailed on the smooth clear water, having scarce a ripple to break the reflections of the trees that grow on its bank, we heard the dash of the ocean as it beat upon the shore. The country here, though rather flat, is very beautiful. It is

now winter, and the south winds have taken away considerable of the freshness and beauty from the foliage; yet, it seems a strange winter to one coming from America.

THEY STOP AT SPRING HILL.

As we passed the point opposite what is called "Devil's Rock," the land on the north became rather more elevated, and we stopped at Spring Hill. I believe the native name signifies "the hidden spring," a fit place to plant a school from which may flow "rivers of living water." From near the little school-house, we had a fine view of two or three towns on the opposite side of the lake. Crossing the lake, we entered one of the towns, and the people being called together, Mr. Hoffman preached to them through an interpreter; and as I sat and looked at those swarthy beings, the head man or chief, being distinguished by having an old beaver-hat, and as I listened to those words of warning and entreaty, a strange feeling came over me, and I began to realize my position in the midst of heathen darkness. Oh! when will God open these blind eyes that they may see their nakedness and misery? There is no description that I have yet seen that gives any thing like an adequate idea of heathendom. Man, "having no hope, and without God in the world," is the strangest being that imagination can have any conception of.

THE JOURNEY PURSUED.

But I must pursue my journey. From this place we took canoe, which was perfectly new to me, but the most pleasant mode of travelling I have yet met with. Visiting another school, near the head of the lake, and also two or three native towns, we then took to the road or rather foot-path, partly covered over with long grass, and, after a walk of some three miles, reached Cavalla. Some people say that the birds do not sing in Africa, but I can assure you that the warbling has scarcely ceased since I landed, and there

are some whose notes are not only sweet but peculiarly modulated, so that they give forth a beautiful little air.

THEY MEET THE BISHOP.

As we were approaching Cavalla, the Bishop overtook us, having been going his rounds, and I received another cordial welcome, which was repeated on entering the grounds of the Cavalla Home, and here I am for the present located, that I may assist the Bishop. This I can do very imperfectly at present, but I trust soon to be able to take a little of the burden off his shoulders.

The nineteenth, twentieth, and twenty-first, were taken up by Convocation.

MR. HARTLEY ENTERS UPON THE WORK.

Immediately after, I took charge of our little paper, and am now making an appeal in its behalf, in regard to which I understand the Bishop has informed you. I also commenced the study of Grebo, and am assisting to the best of my ability in the various services. All is new, all is strange, and I think we never feel our own littleness or insignificance, until we attempt something great. The vastness of the work here requires to be seen, in order to be known. This mission station and little Christian village are like an oasis in a vast desert, or a little bubbling spring that keeps a little place around it fresh and green; while an immense country on either side lies, without its influence, parched and dry. As I look at the native town, and compare with it this little spot, I exclaim: "What hath God wrought—what a wonder is this? Here are some of the dry bones brought to life. Here are men clothed and in their right minds; women, having touched the hem of our Saviour's garment, are now sitting at the feet of Jesus. What a miracle is this!"

ACCOMPANIES THE BISHOP TO DINA LU.

A few days ago I accompanied the Bishop to a town on the Cavalla River, (Dina Lu.) The country through which

we passed is of a rolling character, and when we came in sight of the river it was very pretty ; it is not, however, broken enough to be picturesque, still I think the pencil could describe it better than the pen. The river is truly grand, and when in a canoe, we came to the end of an island and had a full view of the water. A rainbow rose before us, and part of the landscape being darkened by the clouds, while a central portion was relieved by sunlight, the effect was striking and beautiful. On returning, I could not help asking : "Why has God given such a beautiful country to such an indolent and ungrateful people ? God grant that this war, now going on between these tribes, may be the means of leading them to look for and put their trust in the Prince of Peace."

Letter from the Rev. Thomas Burrows,
November 15th, 1864.

THREE months have rolled around since I landed at Cape Palmas. With feelings of gratitude to the preserving power of Jesus, I write that I have not known an hour of sickness in that time.

I arrived at the best season of the year—about the middle of the rains. A tropical sun in the dry weather is very trying to new comers. The heavy rain falls chiefly about four or five o'clock in the morning. The air has been pleasant, the thermometer not usually above eighty degrees in my room. We have now a good prospect of its being raised higher.

Africa is a beautiful country ; the luxuriant vegetation of a tropical climate everywhere meets the eye. But when we turn from Nature to man, whom God created for His own glory, how sad the contrast ! We are continually reminded that we dwell in a *heathen* land. That word—heathen—conveys very little information to many minds ; but if Christians could see, with their own eyes, heathenism as it is, methinks their souls would be stirred within them to more practical efforts for sending

the knowledge of the glory of God, as manifested in Jesus, to every dark corner of our sin-stained earth.

What we want, dear brother, is a fresh baptism of the Holy Ghost, and then the latent energies of the Church will be put forth, and earnest souls found willing to go with their lives in their hands to plant the standard of the cross in the midst of the nations.

While on a late visit to Cavalla, I saw something of heathen warfare. The Grahway and River Cavalla natives have had a long-standing palaver. Last Wednesday, amid drums beating, guns firing, and all sorts of horrid yells, they sallied forth "to look at one another." They next day they began in the same way, but ended with three killed on each side, and several wounded.

While the men are fighting, the women sit at the door of their huts, having a small green branch in a dish before them on the ground. This is to keep "witch" away. They regard that in something of the same light as we retiring to our room to pray for the safety of *our friends*.

Few, few know of the blood-bought mercy-seat, where Jesus sits and answers the prayers offered in faith.

With hearing one of our candidates for the ministry recite, visiting native towns, occasional preaching in St. Mark's, and other duties, my time is fully occupied.

I have a very interesting night-school of Congo boys—these are re-captured slaves. It is pleasant work to teach these boys, for *every one* is anxious to be instructed.

We are now looking daily for the Pope.

Glad are we that even *one* is coming to help in this great work.

The harvest truly is plenteous, but the laborers are few.

Are there not others who will hear the cry which has been sounding so long and so loud over the ocean, "Come over and help us" ?

CHINA.

Notes of a Journey to Soo-Chow.

BY THE REV. E. H. THOMSON.

Now that peace was somewhat restored, I determined to take our native Presbyter, Mr. Wong K. Chai, with me, and go on a journey to the interior. After a considerable amount of searching, we were enabled to get a small boat suitable for our purpose.

We engaged it to be in readiness near our house on Thursday afternoon, September twenty-first, and about two P.M. we took our supply of books, and some three or four dollars in copper cash, and set off with the rising tide to make our first stage.

We reached the first village about four P.M.; it is called Kong-Wan, and is a market-town of some six or eight thousand people. As it was near our place of departure, being only four miles from our mission, I did not stop; wishing to press on with the tide as far as possible the first night. I saw, near the end of the village, the ruins caused by the Tai-ping rebels—this being the last place they reached, in their advance toward Shanghai. Passing on, the country begins to rise a little, and does not appear so fertile. The fields are almost entirely covered with the cotton crop, grown for the European markets. This shows how wonderfully the world is being linked together into one great family.

Distress and war in far-off America cause the Chinaman to step forward to furnish the needed supply. When will the day come that we shall be bound in one great *Christian* brotherhood? This depends upon the Church itself, in a great measure.

THE TOWN OF DA-ZANG.

We reached our destination for the night rather late, it being quite dark. The place is called Dā-Zang. The London Missionary Society have a native teacher here, a catechist. As we entered the place, we therefore asked for the Christian teacher's house. Some one soon pointed out the way; so, after mooring our boat for the night, Mr. Wong went on shore to call on him. After finding him, he came down to the boat with Mr. Wong, and invited me up to his house. I went up and sat some time. They have a little membership, some fifteen in number. He instructs them, and teaches all who come to inquire, the foreign missionary coming out at times to preach, and administer the sacraments.

Here also, as well as near Kong-Wan, the Romanists have a church, and are visited frequently by the priests from Shanghai. The number of Romanists is quite large.

We were told by the boatmen, after the visitor had gone, that we had better move on that night some three miles, else it would be difficult to get on, from the state of the tide in the morning; so we started for the custom-house station, and reached it about ten o'clock. We were hailed by the officers in charge, and called up alongside to give an account of ourselves, which we did, by saying we were preachers and book-distributors, and gave them a book to read. After a little talking and smoking with our men, they passed us on, so we pushed off a little and cast anchor, but we would have done better to have gone on, for it seemed to be one of their duties to beat a drum and a gong all night, and whenever any boat was slow in coming up, they fired off an old blunderbuss to frighten them. So with the drum and gong, and the old gun, we got but little sleep.

BEGIN THEIR LABORS AT LOO-TEN.

We started again, at two A.M., for the next town, called Loo-ten, distant about five miles. We arrived about sunrise. While our breakfast was under way, I went ashore to look around; the town has been much injured by the rebels, and a large number of houses are still empty.

It being early, but few people were to be seen; we also were some distance from the more populous part of the town. Those whom I saw seemed to be highly diverted at finding a foreigner who could understand and speak to them in Chinese.

As this was the point from which our work was to begin, I returned to the boat, and as soon as our breakfast was over, Mr. Wong and myself sallied forth with our books.

The best plan to distribute them, and the one we followed, is to pass along the street and give to any one whom we judge can read. This is very readily perceived by a man's dress and general appearance. If there is no crowd, a few words of explanation and instruction can accompany the book. It is a very rare thing that the book is not received with thanks, and at once examined. We passed down the chief streets of the place, and found it quite a large town. After distributing nearly all the books we had, I stepped into a tea-shop and preached to the crowd that soon

gathered around. Mr. Wong followed, after which we gave out a few more books and passed on. Hearing the chanting of the boys in a school near by, I went in and presented the master with a book, and asked Mr. Wong to make a few remarks that the boys might hear.

I was much pleased with this place, and would be glad if we could open one of the day-schools here, and have a place for preaching, which could be visited from Shanghai. It is distant by land only about half a day's journey. There are some Romanists here, but they have no church. It is said that the population has been greatly decreased by the rebel invasion. It is now about twenty thousand.

APPROACHING THE CITY OF KIA-DING.

Our next point was Kia-ding. It is six or eight miles from Loo-ten, and is the first walled city after leaving Shanghai. As we approached, the devastations of the rebels could be seen on every hand, all the houses and temples utterly destroyed. As we passed where one of these temples had once stood, I noticed a small straw hut near by, with a large flag from a tree above, on which was an inscription asking for alms to rebuild the sacred edifice. As we came opposite the cabin, a little ragged urchin ran out to the edge of the stream, and took up a long pole, on the end of which was attached a bag. This he reached toward us for alms; but as we did not desire to give any aid to the idolatrous edifice, we declined the opportunity, at which he seemed much surprised; but no doubt was fully satisfied of the cause of such conduct when he saw a foreign *Kwé-ts* on the boat. A *Kwé-ts* is a ghost, a phantom, a demon. I am sorry to say that the presence of a foreigner does, only too often, account for real wicked deeds done by the boats' companies which often visit these creeks.

It is to be feared that some day the innocent will be made to suffer for outrages committed by this class of bad men, who are allowed to pass into the country. The only way in which we can counteract this evil impression, is to go more frequently, and show the people that there is another class of foreigners, who wish them well; and thus they will learn to distinguish the different classes of foreigners, as they have already learned to do at Shanghai.

At Shanghai, to say that one is a Christian teacher, is a sufficient passport to a pleasant and kind reception.

[TO BE CONTINUED.]

Letter from Dr. Williams.

As our readers are doubtless aware, S. Wells Williams, LL.D., is one of the most experienced as well as one of the ablest of the American missionaries in China. From him we have received the following letter on the exalted character and eminent services of the late Bishop Boone.

The testimony of Dr. Williams as to the linguistic abilities of Bishop Boone, his knowledge of Chinese literature, and his eminent services in Biblical translation, is especially valuable, coming, as it does, from one who is himself an able linguist and the author of various works on the Chinese language and literature. The letter is dated, Pekin, September 10th, 1864.

The death of Bishop Boone has left such a vacancy in our missionary force in China, as well as so weakened your mission at Shanghai, that it is a public loss to all who seek the good of this people. From the day when he reached Macao, some time in 1840, almost to the day of his death, it was my pleasure to know him, and privilege to be frequently with him; and a short visit at my house in Macao, in April, 1863, with Mrs. Boone, for her health, added to the estimate of his worth, and proved to be the conclusion of our long friendship. I desire to join my sorrow with yours at the departure of such a standard-bearer, and my earnest prayers to the Lord of the harvest to soon supply his place.

Bishop Boone's services have been great for the cause of Christ among this people, as the pages of *THE SPIRIT OF MISSIONS* testify; but his influence was felt in the community where he lived in every good work; and his words, in the promotion of objects of public utility and morality, were generally the guide of all with him. His chief literary performance in the mission cause is, perhaps, his two essays upon the best word for 'God' in Chinese, which contain those arguments in favor of *shin* and *ling*, for God and Spirit, that have not yet been invalidated nor improved by any writer who has followed him. The question as to the use of these or other words to denote these two very important theo-

logical terms, still agitates Protestant missionaries and their disciples, and Bishop Boone's two essays contain the whole gist of the argument, and stand the test of the sharpest criticism. His aid and counsel in the revision of the translation of the Scriptures were fully appreciated by the translators, Drs. Bridgman and Culbertson; and his own labors in rendering the text into the colloquial local dialect of Shanghai were not small. Among other products of his pen, an able article in the *Chinese Repository*, Vol. IX., for 1840, is indicative of his knowledge of Chinese literature; in this essay he proved the accuracy of the early Chinese astronomers, and the great value of their observations.

As a pastor in the Church of Christ, he fulfilled his ministry, both to natives and foreigners, in a most acceptable manner, and esteemed it his highest privilege to declare the glad tidings to all who would hear him. Here, perhaps, was his fittest place, and his name will long be remembered by the people of Shanghai.

I mourn his death as a dear friend; and when I look back through the twenty-four years we have spent together in mission service in China, and how pleasant and profitable to me have been our meetings and correspondence, it is with a feeling—now that all are ended—that I did not prize them enough. When he landed in China, all Protestant missionaries were crowded together at Macao, and now they occupy twenty stations, located between Peking and Canton, and the openings are so numerous for more laborers as to prove chiefly how much easier it is for the Church to pray, "Thy kingdom come," than it is to go up and occupy the land before it. We wonder that so much has been done by so few laborers, but that too proves that God works not by many or by few; and the present is only the beginning of the great things He has in store for China and her millions. In this blessed work, Bishop Boone was a hearty and devoted laborer, and his reward is with him, while

his example and labors remain to his successors.

MISCELLANEOUS.

A Scene in China.

THE accompanying engraving is from a sketch made upon the spot by the Rev. A. E. Moule, of the English Church Missionary Society. To him also we are indebted for the following descriptive remarks:

In China it may be said that every lovely spot in the country is filled with habitations of idols. The religions of China are not cruel religions. Yet China is a dark land, gross darkness covers the people: and benign and placid as the Buddhist idols and Buddhist priests appear, what cruelty is worse than that of spending one's life in rendering deeper the black cloud of error which shrouds the land, and in riveting more firmly the chains which Satan has bound round the millions of China. I have felt this very much while spending a few days during the hot and unhealthy season in this lovely spot, of which an idea is given in the illustration. The scenery here is most enchanting. Noble hills rise on either side of the monastery, which are covered with trees and brushwood to the very summit. Numbers of mountain streams flow down amongst the thick foliage, and the fresh, pure water is carried by bamboo pipes to every part of the monastery. Plantations of noble bamboos skirt the hills with a fringe of bright green. From the hill-tops the sea is visible, and from the highest point the whole Chusan Archipelago, with the long windings of the Ningpo River, a large inland fresh-water lake, and the wavy ridges of beautiful hills rolling away into the distance, well repay the toil of a good stiff climb up the rugged paths. But a gloom hangs over this lovely spot. The monastery is there, picturesque indeed; but, to quote the words of Fortune, while gazing at a similar scene, "it is a temple to an unknown god, and therefore a cloud,



darker than a thunder-storm, broods over the scene." God is speaking loudly by his beautiful works ; but the priests and people look not to nature's God.

The name of Jesus is not unknown in this monastery, but "we natives," is the reply of the priests, "have a different re-

ligion from yours." It must seem strange to them, and it seems strange but gloriously certain to us, when we tell them that the time is hastening on when every knee shall bow at the blessed name of Jesus Christ our Lord. His love in dying in our place seems to strike one and another.

Oh! pray, pray for China; and pray for those who, few in number and helpless in their own strength, are the messengers of the churches to China. God grant that they may be also the glory of Christ!

Shipwrecked Sailors and Christianized Fijians.

A recent number of the *London Record* contains the following illustration of the happy influence of Christian missions among the islands of the Pacific: "The wreck of the ship *All Serene*, while on a voyage from Vancouver's Island to Sydney, was noted some days ago. The crew constructed a rude punt from portions of the wreck. In this they were exposed to fearful hardships for seventeen days, hunger and thirst producing madness, and the death of thirteen of their number. Finally, the punt drifted ashore upon Kandava, the southernmost island of the Fiji group, and the eighteen survivors just managed to crawl over the sharp coral reefs, anticipating a still more dreadful end to their sufferings, under the idea that they had arrived among cannibals. The natives of Kandava, however, on this occasion testified in a marked manner the great change that has been wrought among them by the introduction of Christianity. They assisted and carried these poor men to their houses, fed and nursed them, and washed and dressed their wounds. A day or two afterward, the two ministers of the Wesleyan Mission, resident at Kandava, took charge of the sufferers."

Society for Promoting Female Education in the East.

THE Society for Promoting Female Education in the East, was formed by a few ladies in England, in the year 1834, for the purpose of conveying the glad tidings of salvation to the females of Eastern lands who are inaccessible to the teaching of male missionaries, and who, therefore, require the agency of their own sex for their

evangelization, as well as for their education. To carry out this object, the Committee train and send out European teachers, who carry the word which "giveth light" to the high-born ladies secluded within the walls of the harem and the zenana; they gather into Bible and sewing-clases, wherever practicable, the women of the lower ranks; they organize, conduct, or assist in orphanages, boarding, day, infant, and ragged-schools; and superintend the training of native teachers. The Committee also render help in various ways to female schools, already established in connection with other Protestant Missionary Societies.

One hundred and fifteen qualified teachers have been sent out by the Society, and two hundred and twenty-seven young native school-mistresses, trained by them, are now in active employment. Two hundred and sixty-nine schools are in correspondence with the Society, containing, according to the latest accounts, above ten thousand scholars, including some of all ages, from that of the lisping babe to that of the aged grandmother.

The philanthropist will be rejoiced to find amongst them many rescued from slavery; others saved from the revolting human sacrifices of Orissa; and others again, from intended murder by their own parents, who had thrown them out for destruction. The ethnologist may be informed that these pupils display every shade of color, from the swarthy African to the fair Syrian; and present types of the Caucasian, Mongolian, Ethiopian, and Malay races, besides Eurasians and Creoles; and the philologist will be interested in hearing that instruction is given to the children in thirty-nine languages, while the dialects spoken amongst themselves amount to more than treble that number.

To the heart of the Christian, however, the interest attaching to these pupils will be yet more deep and solemn, when he hears that they represent many of the false and corrupted systems of religion;

there are Buddhists, Mohammedans, Hindoos, and Papists; fetish and devil-worshippers; members of Coptic, Greek, and Armenian churches; the daughters of Isaac and of Ishmael; Druses; and many children of native converts.

The sphere of labor included in the Society's operations extends from the Mediterranean eastward to China, and includes the Malayan peninsula and archipelago, Burmah, India, Ceylon, Mauritius, Africa, and the Levant Christian work.

OTHER SOCIETIES AND MISSIONS.

ENGLAND.

The various Churches in England which are associated with the London Missionary Society, are accustomed to set apart the first Sunday in each year for free-will offerings in behalf of the Fund for Widows and Orphans of deceased missionaries, and Missionaries incapacitated for labor by age and infirmity. Thirty-five widows were dependent upon this Fund last year. Eleven aged and incapacitated missionaries were supported from the same source. To these must be added sixty-four fatherless children: making a total of *one hundred and ten individuals*.

SCOTLAND.

A "Christian Missionary Institute" has been established in Edinburgh, where instructions in Arabic, Chinese, Greek, Hebrew, Hindoostani, Marathi, Persian, Tamil, and Sanscrit may be had *free*. The instructions are given by retired missionaries, and others, belonging to various Churches, and admission is open *free* to all Christians, subject to the approval of the Committee.

GERMANY.

A German author, by the name of Plath, has recently published a book "On the Religion and Worship of the Old Chinese." It is a representation of the religious and moral thoughts of the Chinese people, based on a profound study of the Chinese writings in the original. The same author has also published a treatise on "The Domestic State of the Old Chinese," and another, on "The Sources for a Life of Confucius."

SWITZERLAND.

From the forty-ninth report of "The Missionary Society at Basle," presented to the annual meeting, which we held on the twenty-ninth of June, 1864, it appears that the operations of this efficient organ-

ization continue to be prosperous. The number of pupils in the Mission House has been ninety-seven, (of whom ninety are described as "regular.") At the close of the year, the number was reduced to seventy; two having gone to Russia, two to Brazil, eight to Africa, three to North-America, three to India, two to China, one to Australia; and six having turned aside to other employments by reason of ill-health. For the new class there had been forty-one applicants, to wit: fourteen from Wirttemberg, twelve from Baden, ten from Switzerland, one from Holland, etc.

INDIA.

The Rev. Dr. Mullens, writing about the fearful hurricane which visited lower Bengal on the fifth of October, 1864, says:

"It now appears that, though moving along a smaller line of country, the storm-wave of our present hurricane was far higher than that of 1833, and much more violent in its effects. The very centre of the wave on the fifth of October passed up the mouth of the Hooghly: it passed entirely over the Island of Saugor, and washed away all its trees and all its people. It overtopped all the embankments on both sides the river, and rushed inland. At Diamond Harbor it flowed inland for eight miles, and here the loss of life is greatest. Not less than three thousand people, with five or six thousand farm bullocks, must have been drowned, at this one place." A "General Cyclone Fund" was commenced at Calcutta as soon as the hurricane was over; and missionaries, and others, labored indefatigably for the relief of the suffering survivors. Numerous native Christians were swept away with their houses, and much mission property was destroyed at Calcutta, and the neighboring towns and villages. Appeals for help are sent home by the missionaries of all the Societies represented in Bengal.

CHINA.

One turning-point in the history of China seems to have been passed. Nanking has been taken by the imperial troops, and the Taeping-rebellion is quelled. There has been abundant rejoicing, giving of gifts and rewards, and granting of pardons, at Peking. What the effect will be upon efforts to propagate Christianity, and the liberty of missionaries to prosecute their work, remains to be seen. It appears from the statements of the English Church Missionaries at Ningpo, that with the downfall of the Taepings, the old idolatry, which had received such heavy blows at the hands of those insurgents, is being restored; the idol-temples are being rebuilt, and idol services resumed. The Emperor has issued an edict, ordering the Generals who commanded the Imperial forces against the Taepings, to send him word which of the gods aided them, that he may bestow new honors upon these divinities!

LIBERIA.

A correspondent at Monrovia, writing to the *African Repository*, alludes to a spontaneous movement of heathen people, at a neighboring settlement, to the Christian faith and civilized habits. At the township of Junk, thirty miles from Monrovia, a short time ago, a number of natives, convinced of the vanity of their superstitions, and the superiority of the life and manners of the Liberians, determined of themselves to renounce their heathen practices and conform to a Christian life and habits. They gave up their greegrees and fetiches, and put away their superfluous wives, separated themselves from their heathen kin, and formed themselves into a Christian village. Between fifty and sixty adults, men and women, made a profession of the Christian faith, and submitted to baptism. Since their organization, they have accustomed themselves to the observance of the Sabbath, and held regularly social meetings for prayer, conference, exhortation, and hearing the divine word.

It seems to have been the work of the Divine Spirit acting upon the hearts of these simple people, according to the promise, "convincing them of sin, of righteousness, and of a judgment to come."

The recognition of the primary origin of this saving work does not preclude a notice of the collateral agency connected with it. Several of these natives had lived for years in Liberian families, and learned therein the rudiments of the faith.

JAPAN.

The Rev. G. F. Verbeck, an American missionary at Nagasaki, Japan, says: "Timidity in regard to the Christian religion has given place to a more liberal spirit of inquiry. Last year, before the troubles, I had at one time five Bible readers. One of these—first for a less literary friend of his, and afterward for me—furnished the Chinese text of the Gospels and Acts, with the etymological and syntactical marks, which are required to enable the less highly educated natives to read the Chinese. Another one translated John's Gospel into Japanese, and has now nearly finished revising his version. These first attempts are of course imperfect, but may lead to something better in future, and are valuable as auxiliaries in translating, by way of comparison. Most of the scientific works introduced by me, and by the Rev. J. Liggins before me, have been republished in this country, some partly translated from the Chinese, some with important omissions. This people are eager after foreign books; and it is my firm conviction that, but for the severe edicts against Christianity, the Bible itself, translated from the Chinese, would have been republished here before this day. The Japanese, with all their moral depravity and gross vices, are an inquiring race, with a good deal of common-sense, and very apt to learn."

DOMINGIA.

A new church has been opened at Domingia, in connection with the mission of the Propagation Society in the Pongas. Twenty-seven persons were baptized on the occasion.

THE SLAVE COAST.

Commodore Wilmot, of the English navy, has established a strict blockade along the whole length of the slave coast. At the end of every fifteen miles he has either one of his vessels, or one of their cutters or pinnaces, at anchor, and every third steam-vessel gets under weigh each day and steams along her part of the line to ensure a brisk lookout being kept.

MAURITIUS.

The Annual Report of the Mauritius "Church Association," dated August, 1864, speaks of progress in the work among the Indian immigrants, and of the erection of a stone church for the Bengalee Christians. It also records the completion and consecration of the chapel

at Pailles. An ordination was held in this building on June eleventh, when the Bishop of the Diocese raised to the priesthood the Revs. J. Campbell and H. Maundrell, C. M. S. Missionaries for Madagascar; and admitted to the Diaconate Messrs. J. Holding, S. P. G., W. Hey, S. P. G., and J. Taylor, C. M. S. The two former Deacons have followed Messrs. Campbell and Maundrell to Madagascar: the Rev. J. Taylor has left for Zanzibar, the scene of his future duties.

SOUTH CENTRAL AFRICA.

The Rev. S. M. Thomas, writing of the subjects of Moselekatse, the despotic chief so often alluded to by Dr. Livingstone and Bishop Mackenzie, says: "Moselekatse's subjects are made up of, I suppose, forty or fifty different tribes; some the elephant worshippers, some the rhinoceros worshippers, others the eland, buffalo, lion, or crocodile worshippers, and others there are who worship different kinds of snakes.

"The few real Zulus in the country seem to worship their king and the spirits of their ancestors more than any other object."

Mr. Thomas narrates, as follows, an interview he had with this chieftain, just before he left the Matatele country to take his motherless children to England: "Moselekatse is capable of being very cruel and very kind. Of this we have had many instances. For a slight offence, he may, without hesitation, murder hundreds. And should he take it into his head, he can be as kind as any earthly parent. An instance of how kind the despot Moselekatse can be, will serve as the conclusion of this letter. When leaving his country, according to custom I called at his kraal to wish him good-by. I found him surrounded by several of his wives and chief men. Seeing my two little boys, he cried out, in a pitiful, feeling tone: 'Take the poor, motherless, dear ones to the wagon, for I cannot bear the sight.' Turning his face toward me, he said: 'My child, I am very sorry for you. She who is no more was lovely and beloved: we all loved her and are sad after her. But go, my son, and may your journey be a pleasant and prosperous one. May you find favor in the sight of all you meet, until the day

we shall welcome you back again. Do not be long;' and, presenting me with an ox and a sheep, and a goat, he said: 'Take these as meat for the road.' The next day a man overtook me again, bringing another sheep and another goat sent by him. What a joy to us, and glory to the blessed Saviour, would it be to see this wonderful man at the feet of Jesus!

The Loyalty Islands.

PROTESTANT missionaries have been laboring on these islands for some years, and with very marked success. In the Island of Lifu, where the French aggression has just taken place, the Gospel has been preached since 1841; and though encountering some opposition, the missionaries have succeeded in bringing over nearly the whole population to Christianity. Among the few remaining hostile was one of the chiefs, who, finding that he could not persuade the people to continue in their old heathen state, went to the French settlements of New-Caledonia, and brought back with him a Roman Catholic mission. No opposition whatever was offered to them, but as their proselytizing efforts were exerted in vain, they appealed to the civil power. The Governor of New-Caledonia listened to their application, sent over his troops, took military possession of the island, closed the Protestant chapels and schools, imprisoned or banished the native teachers, and the presence of the English missionaries is tolerated only because they are Englishmen. It does not appear that religious, so much as political motives, influence this truculent French Governor. He dreads the prevalence of the English language and English ideas, and it is said that he would have no objection to the location of French Protestant missionaries to carry on the work he has so ruthlessly interrupted. But the Romish priests, of course, have no such intentions.

INTELLIGENCE.

LETTER FROM THE REV. C. C. HOFFMAN.—In a letter, dated November eleventh, 1864, the Rev. Mr. Hoffman states that the condition of Miss Griswold's health is such that she is obliged to return in the bark Pope, then daily expected. In a postscript, dated November fourteenth, Mr. Hoffman says: "The Bishop administered the right of confirmation yesterday at St. Mark's Church. The lad without arms was one of the candidates; he has been for some months living at the station, and is an interesting Christian. John B. Morris, who, fifteen years ago, ran away from the school at Cavalla, returns as a young man, to walk in God's ways. James S. Kilby, one of three rescued Congoes, with three other natives from the Congo country, were also confirmed. So the good Lord gathers some from the east, and some from the west, here one and there another, to the praise of His grace and the glory of His name."

In a letter of a still later date, Mrs. Payne writes: "The Bishop has, I suppose, given you all the information necessary, and Mr. Hartley has written to you of our strangely mingled Thanksgiving Day, a battle closing the peaceful services of God's house, and the day closing with the burial of one of our Christian villagers, who brought his offerings in the morning with much earnestness of spirit, went forth with brave determination to resist the enemy almost at our doors, and soon was numbered with the dead. But the enemy was driven back, and the towns saved. So it was a Thanksgiving Day, though a chastened one."

Farther particulars concerning these events will be given in our next.

DEPARTURE OF MISS SCOTT.—Miss Margaretta Scott, a member of Christ Church, Detroit, who has been appointed as a teacher in connection with our African Mission, left this port in the bark Greyhound, on the seventeenth of January.

THE CARRIER-DOVE.—The Foreign Committee would call the attention of the Clergy and of Sunday-school teachers to this beautifully illustrated monthly Missionary Paper for the young. Besides letters and communications from our own missionaries, it contains choice articles from the publications of the English Church Missionary and other societies; and in order to give variety to the paper, and also because in some Sunday-schools it is the only paper taken, one of the illustrations and one third of the reading-matter will be upon topics other than those which are strictly missionary.

It is still issued at the low price of twelve and a half cents a year, where eight or more copies are taken, notwithstanding the greatly increased expense of its publication. Specimen copies will be furnished gratuitously on application to the Secretary in New-York.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 1st, 1864, to January 1th, 1865.

Massachusetts.

<i>Boston</i> —Advent, for Af., \$7.50; China, \$7.50; Gen., \$20.....	\$35 00
<i>Brookline</i> —St. Paul's, per Am. Ch. Miss. Soc.,.....	420 00
<i>Taunton</i> —Mrs. S. L. Crocker, $\frac{1}{2}$,.....	50 00 \$515 00

Rhode Island.

<i>Jamestown</i> —St. Matthew's,.....	2 00
<i>Newport</i> —Zion, for ed. of a child in Africa,.....	10 00
A friend, for Af.,.....	10 00
<i>Providence</i> —St. John's, five-cent. collections, \$164.30; individuals, for China, \$525.....	659 30
<i>Warren</i> —St. Mark's,.....	59 15
<i>Westerly</i> —Christ, five-cent coll.,.....	28 00 793 45

Connecticut.

<i>Brookfield</i> —St. Paul's,.....	10 00
<i>Hartford</i> —Christ, a member,.....	100 00
<i>Newtown</i> —Trinity,.....	25 94
<i>Winsted</i> —Mrs. L. C. Phelps,.....	10 00 145 94

New-York.

<i>Brooklyn</i> —St. Peter's, five-cent coll.,.....	158 10
<i>Delhi</i> —St. John's, \$25; S. S., \$17.15.....	42 15
<i>New-York</i> —Calvary Mission Chapel, five-cent coll.,.....	49 00
Mediator, five-cent coll.,.....	202 90
St. Ann's, Deaf Mutes,.....	4 00
St. George's Eng. Mission,.....	1 00
R. E. N.,.....	100 00
<i>Peekskill</i> —St. Peter's, five-cent coll.,.....	10 15
<i>Philipsburg</i> —St. Philip's, five-cent coll.,.....	15 70
<i>Pine Plains</i> —Regeneration,.....	1 00
<i>Port Leyden</i> —Mrs. H. D. H. Snyder,.....	10 00
<i>Ravenswood</i> —St. Thomas', five-cent coll.,.....	18 05
<i>Smithtown</i> —St. James',.....	7 00
<i>Yonkers</i> —St. Paul's, five-cent coll.,.....	25 80 654 85

Western New-York.

<i>Mayville</i> —St. Paul's,.....	5 57
<i>Oswego</i> —Mrs. Geo. J. Gallagher,.....	3 00 8 57

New-Jersey.

<i>Bergen Point</i> —Trinity, five-cent coll.,.....	67 00
<i>Burlington</i> —St. Mary's, five-cent coll.,.....	15 00
<i>Middletown</i> —Christ, Mary's Christmas Offering for Rev. C. C. Hoffman, Af.,.....	4 00
<i>Morristown</i> —Redeemer, S. S.,.....	11 68
<i>Paterson</i> —St. Paul's, five-cent coll., for China, \$12; Af., \$13.25.....	25 25
<i>Perth Amboy</i> —A friend,.....	10 00 132 93

Pennsylvania.

<i>Doylstown</i> —St. Paul's,.....	30 00
<i>Germantown</i> —Christ, five-cent coll.,.....	109 00
<i>Lancaster</i> —St. James', five-cent coll.,.....	17 00
<i>New Castle</i> —Trinity, five-cent coll., for China,.....	17 00
<i>Piqua</i> —St. John's,.....	125 77
<i>Philadelphia</i> —Advent, five-cent coll., for Africa,.....	15 00
St. Jude's,.....	74 25
<i>Philadelphia (West)</i> —St. Mary's five-cent collections,.....	15 00
<i>Pittsburgh</i> —St. Andrew's, for China, \$25; five-cent coll., \$82.60,.....	107 60 510 62

Maryland.

<i>Baltimore</i> —St. Peter's,.....	137 65
<i>Berlin</i> —Worcester Par., five-cent coll.,.....	5 00

<i>Easton</i> —St. Peter's, five-cent coll.,.....	10 00
" Miss A. E. Colquhoun, for St. Mark's Hosp., Af., \$2; Cavalla, \$2,.....	4 00
<i>Frederick</i> —All Saints, A. B. C., for China, \$10; Africa, \$10; five-cent coll., \$45; for China, \$70; Af., \$70,.....	205 00
<i>Nanjemoy</i> —Rev. Robt. Prout, for Af.,.....	50 00
<i>Westminster</i> —Ascension,.....	7 00 418 65

Virginia.

<i>Alexandria</i> —Rev. J. A. Jerome, per Am. Ch. Miss. Soc.,.....	3 00
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Kentucky.

<i>Louisville</i> —St. Paul's, five-cent coll., \$186; a member, \$30,.....	216 00
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Ohio.

<i>Cincinnati</i> —Christ,.....	120 00
<i>Cleveland</i> —St. Paul's, five-cent coll., \$22.75; S. S. Little Gleaners, \$15,.....	37 75
Female Seminary, five-cent coll.,.....	18 50
<i>Cuyahoga Falls</i> —St. John's S. S., a Christmas Offering for ed. of a child in Africa, \$52.05; Rev. L. L. Holden, \$8,.....	60 05
<i>Fremont</i> —St. Paul's, five-cent coll., \$5; S. S., for ed. of children in Africa, \$34.36,.....	39 36
<i>Springfield</i> —Christ, five-cent coll.,.....	48 65
<i>Steubenville</i> —St. Paul's, five-cent coll.,.....	5 00 329 31

Illinois.

<i>Dixon</i> —St. Luke's,.....	5 00
<i>Freeport</i> —Zion,.....	10 00
<i>Rockford</i> —Emmanuel S. S. Offerings, \$15; five-cent coll., \$15,.....	30 00 45 00

Michigan.

<i>Detroit</i> —Mariners' five-cent coll.,.....	12 00
<i>Owosso</i> —Christ, five-cent coll.,.....	6 50 18 50

Minnesota.

<i>Northfield</i> —All Saints,.....	3 30
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Iowa.

<i>Davenport</i> —Chapel of Griswold College, five-cent coll.,.....	18 50
Rev. R. D. Brooke,.....	2 00
<i>Lyons</i> —Grace,.....	5 00 25 50

Missouri.

<i>Kirkwood</i> —Grace,.....	50 00
<i>St. Joseph</i> —German Mission,.....	10 00 60 00

Nevada.

<i>Virginia</i> —Rev. F. S. Rising, for Cavalla Messenger,.....	3 45
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Legacies.

<i>Geneseo, W. N. Y.</i> —Estate of Hon. A. Ayrault,.....	165 00
<i>Yonkers, N. Y.</i> —Herbert Munkittrick,.....	16 20 181 20

Miscellaneous.

A friend,.....	5 00
Thomas Gibson, Esq., Liverpool, Eng.,.....	45 50
Mrs. Bean for Orphan Asyl. Cape Palmas,.....	2 00 52 50

Total,.....	\$4,122 77
Amount previously acknowledged,.....	6,913 76
Total since Oct. 1st, 1864,.....	\$11,036 53